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THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

It is devoted to the proper editorial corps, Rev. E. S. STORRS, D.D., Rev. GEORGE B. CHEEVER, D.D. (Co.), Rev. HENRY WARD BEECHER (), and Mrs. HARRIET E. BEECHER STOWE (H. B. S.), are stated contributors.

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For the Independent.

A CAUSE OF MODERN SKEPTICISM.

Your correspondent, C. L., after speaking of the present forms and manifestations of unbelief, "alludes to the causes" of it "with deference though with solemn conviction." In our opinion he has omitted the most potent and deep laid cause, for which, with the Scriptures in his hands, he is almost without excuse. And the causes which he enumerates may, with a single exception, be summed up in this: A wrong and an erroneous presentation of religion by theologians and professors. This (*with a constitutional incapacity for belief*) is sufficient in his view to account for the origin even of that degree of infidelity in which "God is an imagination, and the after-death is as the before-birth"! The manner in which religion is loved, and presented and taught is sufficient ground for the use of the impious maxim: "Let us eat and drink for to-morrow we die"! Either the Infidel has a constitutional incapacity of belief, for which, of course, he is not accountable, or the teachings and example of the Christian church must bear the entire blame of his unbelief.

Your correspondent is compassionate, tender, even sympathetic to the Infidel. He does not find it in his heart to blame him. This skepticism, he says, is not flippant. Many skeptics are men of calm and even balance of mind. "It is not worldly and self-ish. *They doubtless lead in the bravest and most self-denying enterprises of the day.*" This unbelief is "calm, abiding, earnest, sorrowful." Theodore Parker's life and thoughts are bright with religious faith" compared with those of the people who consider him "Infidel." Here is plenty of allowance for the skeptic. But the church, its deeds and teachings, are so presented that, in the contrast, one might question whether it were not better on the whole to be an Infidel than to be connected with the church. Some of its teachings indeed are declared to be "*the curse to the American mind*"!

It does not seem to enter into your correspondent's mind that the depravity of the human heart—the perverseness of the will—its determined choice of evil and aversion from God and good, is in every age a scriptural and philosophical reason for the errors of the intellect on these subjects. With him, apparently, there is no *prior* ground for skepticism—there is no moral quality in it—it is entirely induced by circumstances, and especially by contact with the prevalent modes of presenting religious truth. Some Infidels, indeed, are such by an inborn incapacity which of course is not moral, but as little does he intimate the immorality of infidelity in the other cases. We hold that skepticism is the fruit and indication of some moral defect. We hold that its first source is in the depraved heart—that it proceeds from the want of a right interest in the moral order of things, from pride of human learning and of the results of the unaided processes of human reason, from lack of a heart-sympathy with man in his position before a holy God. We hold that all this is criminal and to be answered for on the day of account. *A depraved* HEART *hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand? And even as they* LIKED NOT *to retain God in their knowledge God gave them over to a reprobate mind. And with all deceivableness of unrighteousness in them that perish; because they received not the* LOVE OF THE TRUTH *that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness.* Here a plain scriptural intimation of a *moral* source from which the errors of the judgment proceed, and an accompanying threat which shows the extent of man's accountability for the same.

The attacks and insinuations brought against prevalent methods of teaching Christianity are degenerating into cant. We are sorry to see such an able pen as that of your Pedestrian Correspondent engaged in a repetition of stale calumnies against New England theology and against creeds and systems in general. That the theology of the third and fourth generation previous may have presented, in a harsh and unnecessarily severe aspect, the divine character, we do not pretend to deny. But are there *no* stern features in that character? And can any discourse of God be complete which omits emphatic reference to his holiness and his infinite and irreconcilable antagonism to the sins of men? And as for "scholastic" sermons, I declare that I have not heard one since I left the chapel of Yale College the last time. Surely they are not numerous.

Nor do I understand what those men mean who wish us to abandon "our systems and habits and pass-words," and who have hope in the prevalence only of a formless, unintellectual, and unhistorical Christianity. Such men, if I understand them, would stay the onward progress of the most remarkable, most interesting and most important unfolding of the human mind in history. They would interdict the operation of Christianized intellect upon the material of Christianity. They would remove from Christianity as a historical power one of its essential elements. They would embarrass it in the incertitudes of mysticism. And it is not a true, flesh and blood Christianity, not a human reality, but an indistinct aggregate of sentiments in which they have hope. If Christians must first turn Mystics and if it is only to mysticism that the infidels of the day are to be converted, they might as well be left with Hegel and with Sir. Newman where they are.

History shows us that a development of skepticism may be expected at each revolution or at each period of the advancement of the church. If this be so then skepticism is worthy of something more than an empirical treatment. It must be studied and comprehended. It cannot be passed by contemptuously nor be put down by denunciation. Neither can it be explained by reference to outward facts and conditions. It grows out of the nature of man. It is nothing singular to the student of history or of human nature. It is expected and calculated upon. With less accuracy but with equal certainty as to the fact we can predict its transit across our hemisphere, shedding disastrous twilight upon our studious youth, upon "our earnest-minded young men," "men of strong and original mind," prejudicing them against the profession of theology. None of this comes so unexpectedly, none of it, in its modern forms even, is so novel or startling as to terrify us, and least of all to hurry us into any *material* change in our acceptance or treatment of the constituent elements of Christianity. Call it modern if you please, and we do not question the fact of its peculiarity in some respects, yet the prevalent skepticism retains so much of the old features that we readily recognize it, confidently propound the most ancient cause of its origin, offer substantially the same remedies, and predict for it the same inglorious end.

N. M. S.

For the Independent.

THE OLD PARSONAGE LETTERS.—No

In our last, we took a stroll over that ground that pollutes the feet of all who are obliged to walk therein, and concluded what we thought best to say on the topic that occupied it and the previous letter; touching only directly on two out of a score or more forms of the same subject, as it came crowding on us; and did not do that justice to the indiscretions, and open frauds of our churches in their treatment of pastors that we wish we had been able to do. It is lamentable that the pastor, in too many places, is no longer the Elder Brother of the New Testament, virtually older in knowledge and wisdom, though not always so in years; but by our increased dismissals, as well as *the ambitious changes that ministers themselves have effected*, he is a distrusted stranger and pilgrim staying at will, when enjoying an installation permanent in its primitive design; or a mere contemptuously treated hireling; or at the best only politely entertained with the mere shell of respect. This leads me to the topic of this letter. *The minister himself* is not what our youth fancy when they decide the question whether they shall be one of God's messengers or not. In what I am about to say, I am so well aware of the very large number on all sides so faultless, that far be it from me to put forth my hand to steady the ark in their hands. I know their self-denials, their perfect integrity, their one aim to do good, their ambitionless disposition on each worldly theme. Of all these I do not speak.

But there are spots on the garment that covers the whole ministry, and these only do I point out.

It ought to be felt that a life of study, no matter how desirable, is an unnatural life. Just in proportion to the amount of study, are health and other normal states of body and mind injured. Or rather, the constitution of the candidate for the ministry, or of the settled pastor, it matters not which, being given, the quantity of study he can safely endure is in proportion to it. The most vigorous man feels the loss of muscular power, buoyancy, general sociality, and ready versatility of mind. Weigh down the constitution of the student, or minister, by a little too great a load, and it is like the locomotive on the steep grades of a railroad, which can draw its three and four hundred tons with ease; but there is a limit fixed, and when that is passed, the putting on of the extra tons stops the train, mighty though the engine be. So add, by the demand of the fastidious taste of the church in sermonizing, a little extra task; or let the minister indulge the false notion that the writing and reading beautifully is all that is required of his duties, and let the study take only one or two hours too much a day, and your pastor is such an unnatural being that he himself is insensible how artificial and useless his life is.

Let me here interrupt myself long enough to say a word on "ministerial sore throat." For some four or five years past a certain professor in one of the medical institutions of New York, that prides itself more on its character than its popularity, has spoken of this in a light and strange manner. Doubtless he has met some of those very discreet men, who will find fault with my last letter; those who never have difficulty with churches. Oh! no!! It is with *them*. "My congregation at A. was too much scattered over the hills and vales, and rather too large." "My field of labor was rather circumscribed at B." "My wife's health was poor at C." "They had no parsonage at D." "The Lord seemed to call me to E.," &c. But in them all, the church members, if asked in a quiet way, rather privately, or else openly and boldly, would say nay to these and similar expressions; while the skeptical man of influence in the congregation says, "I did think there was one man who was an honest minister, but if Rev. Mr. ——— can say what he knows is false as to his leaving us, because it is a little more genteel, looks a little better in print, then I fear religion will never have a practical development in any man." It is thus the Reverend gentlemen I refer to virtually invent polite falsehoods, rather than frankly acknowledge that they are victims to the restless changes of our churches, and are suffering only the lot of their brethren. And thus, too, "I have throat disease," is the deceptive salvo that is to paralyze, I will not say everybody's eyes, but rather nobody's but their own. Yet there are too many real cases for the Professor's recipe, viz: "to advise the Rev. gentleman, who applies for medical counsel, to throw himself on the liberality of the church; and the church, by its trustees, to recommend a voyage to Europe; and while there, recreation amid scenes of art and pleasure; which usually in the wonderfully exact period of a few months effectually relieves the difficulty."

To the guilty, this language, repeated the last winter publicly, among others, within the walls of the medical schools of New York, is truth in biting irony. But to the suffering pastor, it is deep injustice; for the latter are victims of the present unnatural demand for study: for sermons "smelling more of midnight oil than piety." Let no one despise beauty of diction, nor suitable application. But recollect that other branches of pastoral duty, as valuable as these and more so, are frequently ruined by too much confinement in the study. There is a beautiful in the "alabaster delicacy" of the heroine of a novel: but to the medical man it is the horribly ghastly simile of beauty that precedes disease and death in the forms which attach themselves to strumous diathesis. There is the admirable in the exotic of the conservatory: but to the practical farmer it is downright stupidity, or anything else but the growth of health and strength. So the mere pulpit and study minister is a darling superfluity, admired for the diseased colors and flowers that health never would have produced, and for that reason commands a high price in the shape of salary;—though to the sterling common sense of the world he is as useless as any other fashionable folly. It is at the altar where beauty of style and diction is attempted, coupled with the pure gospel in native massive power, that many sacrifice themselves; and the result I express in language I picked up in the street the other day. "The matter with ministers' throats is not the amount of the speaking they do, nor in any other like cause; but it is in their studies. Let them emerge from them, and use a hand or foot as they do the voice and that would be the seat of disease instead of the throat."

But to resume. The load begins to cause the lungs to pant, not merely, and the voice to fail, the cheeks to grow thin and pale, and premature death to lie like a crouched lion in his path: but dries up the fountain of feelings, that indulge themselves slightly on the religio-literary theme that occupies his attention, while they beat not in sympathy with one of the chords of action, that alone command the hearts and lives of his auditors; and soon he almost walks a living, acting mummy, as far as those things that so intimately influence the workings for good or evil about him are concerned, beloved though he may be.

Take a young man who goes to our colleges, to see the reason of this. He has had as much or more study in the private school or academy, before he enters, than had some of our forefathers in all their course of study. He is cloistered in the college walls, away from home, disconnected with most if not all social ties. The inhabitants of the village or city about the college know him only as one of the proscribed students, that must never be admitted into the parlor or sitting-room; or if by any chance he gets in, he is to be put under double guard while there. With police affairs he must have no concern himself, unless he has as iron will that forces himself in. Locked up so many hours a day, he walks the streets by permission, not desire of the dwellers therein; knows less than he is aware at the time of the multitudinous hopes, joys, sorrows and motives of all sorts, that move the world about him.

By the middle of the Sophomore year the iron of discipline is driven into his soul, and the inhuman task that often almost decimates a class in a few months, gives no time to cultivate the active feelings of piety or a single social element of his nature. The process of mummification has commenced in earnest. Speaking of decimation of a class, by immediate deaths and those that result afterwards from this period, on the mistaken notion that the world is to be moved by high mental discipline, instead of the compound elements that sway the social minds of the individual, the mass, the whole world, the writer is aware of what he says, and means it too; and could give facts to support it by the blood of victims of the system that crushes one to three hundred minds into one rigid, unalterable mould; an aim of our colleges which, if correctly estimated, would be seen to be as contrary to nature as it is useless, not to say despotic and murderous. I could have passed it by, had I not more than once stood by the bedside of death, and heard the young man lisp what amounted to this, in faint accents: "Father and mother, I could not get my lessons by daylight, nor hardly at all. It is true that for weeks together I did not take off my clothes, except on Saturday night, nor go to bed until one or two o'clock in the morning." I could have spared this to you. Corporations, Fellows and Faculties, had not this language come too near my own bosom, ever to be forgotten. I could have omitted this did not my mind fix itself on more than a score of ministers preaching in pain and agony thus entailed, soon to be cut off prematurely amid their usefulness; and tell me, for what useful end, ye in whose skirts will be found their blood? Let a young man be shut at college, and the United States rings with the deed. But Corporations and Faculties can vote the prescribed books, so much of each, and coolly calculate the expediency of more; while public sentiment must lash the victims on to their fate; yea! parents and friends delight to see their sons and kindred shout their praises of the many-steepled walls that blast them and their hopes; just as though a few more pages of senseless trumpery in some old Latin or Greek author, would give the key that opens the gate to power and influence in the great and busy mart of life; and a few more angles, sections, powers and roots, would compensate for the loss of sound lungs, manly muscles, flexibility of limbs, deep-toned voice, independence of thought and mind, self-reliance, and knowledge of the sources of human action!

The last two years of college life have just rigor enough to keep up the cloistered seclusion. The "mind is disciplined"; *has* learned its own modes of gratification; but they are no more in sympathy with the mass of mankind than are the books practical, and suited to the life he is expected not only soon to live, but also to influence and sway far more powerfully than the un-colleged genius, that untaught, save by its own application, arises out of the herd of the race, and understanding human nature, reasons and appeals with success to what by its own power, but with perfect consistency with the laws of health, it has learned.

In the Seminary the course of the college is virtually carried out. He is a student still, not a young man of somewhat matured opinions. He is under rigid rules of discipline, which bear alike the stern hand of uniformity on the strong-minded and the weak, the gifted intellect and the slow paced but sure tortoise mind, that the fable says often overtakes the brilliant genius in the end. The same wanderer is he in the hours of exercise in the streets. He cannot indulge a single athletic movement, lest the propriety of one "studying theology," which the common mind considers to be only the most sacred and emotive part of divine truth, be violated. He is actually, no matter what he may think of himself, an isolated being. If a stranger in the village or city, he too often is merely admitted to a set circle, that, while they are aware of the position he occupies, yet do nothing to remove the delusive charm that surrounds him with the halo of glory of his own imagination, if given to reveries; or lone hours of desponding reflection, if he is a fit subject for Burton's Anatomy of Melancholy; neither of which are any other than the very means of all others the worst to perpetuate; and add the last blows that shall clinch for life the now ultimately ripening character. Behold your licentiate! A marked man. Something is expected of him he well understands. He is expected to know something, and therefore is of all men the most opinionated. He must write sermons, therefore all he says and does is exactly correct. He has the highest education of the country by college and seminary, therefore there can be no one that knows as much as he. He walks the business street. Oh! he is too pious, too sacred in his profession to regard dollars and cents; *he* did not study to make money, therefore it is beneath him to understand the Wall-street of his town, and all such matters which pertain to his own usefulness: why they are too degrading; though the sober fact is that whether he knows it or not, half of his labors and influence are to be met, opposed and defeated by these very sources. In the store, bank, or market, he is too much in the sublime, too far developed as a specimen of disinterested benevolence, such a famous victim on the altar of self-sacrifice, to heed the significant looks and expressions, that if read as they should be would bluntly express themselves in language like the following: "What a pity that ministers cannot be mortal men, not martyrs in a time of religious peace and toleration. Not retailers in fancy and morals, nor day dreamers in any shape." "We want a minister to be one of us; not like you, who have scarcely a thought nor a feeling in common with the mass of the community." "This is very fine in the Rev. gentlemen, but it is surprising." "We must look to the transplanted inhabitant of the moon, as soon as for a practical idea from you, Rev. Sir!" "I often wonder how it is that men who are really so totally ignorant of this life as you are, can pretend to explain the way to that to come."

Suggest as private Christian an idea to them, or hint that there are faults in the ministry that may be corrected; that all this and more that might be named of language not as gentle as that just quoted, of the whispers unheard in the bosom, and sometimes on the tongue, and look, my reader!—with what fluency the supposed magic charm is pronounced. "Sir! I am a minister." "I am ashamed to speak of these dollars and cents." "Wish I could live without a salary." "My motive is not gold, but heaven." "I have a hope, Sir!" "My business is to convert sinners, Sir! and my reward is not of this world, Sir!" The world answers, "Poor Simpleton! not to know that while we admit all this, understand it, and take it into calculation, yet we still demand that you be so earthy with us mortals as to dwell among and be one of us." The minister again says, "The reason why we have so few ministers, and the pulpit so little influence, is because we are too worldly. Our pastors injure themselves by their anxiety for good salaries. We set our churches the example, by having so many that will change from place to place to get a high salary. Self denial, wife and all, under a ban. The glory of saving sinners, the glory of the cross, of preaching, and the eternal reward,—that will make ministers what they should be; and when we can get our youth influenced by these motives, as they should be, then will ministers multiply, and until then, we can do without ministers, Mr. World."

Mr. World winks his eye significantly, casts a reading look of pity, and thinks,—he does not often express it,—"If I did not know the value of this gossamer eloquence better than you do, Rev. White Cravat, who wear my best broadcloths, while I admit the lamentable want of influence from the holier motives of religion, I would for once tell you what I think: if I were as stupid as you, in my business, I would be unable to support you." Then Mrs. World, who understands what her husband means, says, "My dear! we must be kind to our ministers, they are so *good in the* PULPIT." "Yes, Mrs. World! I wish they had common sense; but we must hush, I suppose, for things cannot be altered. If I were a minister, I would never forget that I and the church have to go through Vanity Fair, whether we desire it or not; though the privilege of dying there as martyrs, will not be granted to either us, or Mr. White Cravat, only in imagination; and I would not be so absurd as to build an ideal altar, and in fancy so often lay myself on it, and beg some one to come and slay me and set fire to the sacrifice. That will do for Mr. Licentiate, but it is ridiculous in middle-aged, experienced Mr. White Cravat."

Thus goes on the grating of the friction of Mr. Minister and Mr. World. The former is of course too learned in too divine a profession to let his eyes and ears and other senses perceive it; the latter, if infidel, rampantly hurries on by the impulse thus given, towards destruction; or, if Christian, having learned by many bitter lessons to keep silence, endures, unlisped, the pangs of sorrow, over what he knows to be injuries to Christ in the house of his friends.

The age of slovenly ministers has gone by. The dirty-coat, filthy tobacco-mouthed, the grunting u-hem, the slouching attitude, the gormandizer at the table, the laughing wit, the man who disgusts by the violation of every rule of propriety; these and others of the same class are among those that were. But the exchange is of little advantage: for the exquisite in dress and manner, the more book-read, the excessively sensitive, the poetizing, the butterfly in the search of intangible nihilities of the sublime and profound;—these one and all, to the last banger on of this class, are no great gain to the church. One swarm has left the poor fox of gross beaked flies, that tortured when they bit: and now the scientific lancets, and inventions of the nicest polish, are the musquitoes and insects that fairly dishearten the last relic of life in the fox. The church stands in need neither of the one nor the other. She wants in the ministry such men as would make the practical farmer, the merchant of integrity, alive to all the changes of trade and commerce, the skilful machinist, that makes, not it may be the most glitteringly polished machine, but one strong, durable for service, for the wear and tear of the rough and tumble, as well as the smooth work it has to do; the financier, that calculates the near and remote laws of large and small gains, the physician that truckles not, nor panders, but knows the laws of life and health, as well as the immediate and the most ultimate effects of his remedies; the astute lawyer, the wide-awake broker, or whatever else similar exists. The grade of mind that best does this, is that of *sterling mediocrity of* mind in the whole of the secular departments of the world. It is this that, with a power as irresistible as the motions of the planets, rolls on the unprecedented business present. At this point it is, my reader, that you find the governing power of the world at this moment. This irresistible spirit, moved by myriads of this sterling mediocrity of mind, laughs at dilapidated college systems; is imprudent at all mystification of antiquity; chuckles at the absurdity of a longer college and seminary course, as contemptible, unless its vital elements are changed; and taps the puff ball at one sly thrust, of sacredness of profession, and of grandiloquent imaginings; not that it undervalues, but more correctly estimates the holy and the truth; but lets the ministry know that they are not business motives of their life in the world; for, Minister! yours is as truly a business as is the rolling of bales and boxes.

But why argue longer. It is the *inadaptedness practically to the work* of their profession that is the stumbling block, that humbles many a one to the dust. Were the pastoral life really the ideal of the college and seminary; or rather, I should say, of what these institutions indirectly inculcate and prepare their students for, then all were well. But when it involves every principle of business life, together with that of a student and divine, then it is apparent why so many fail. The Student and Divine must not swallow up the sevenfold something that I either express or hide in the expression *common sense practicality*; for if they do, the seven fat ears of Students, and the seven fat kine of Divines, come out the poor cars and kine of Pharaoh's dream, as far as their usefulness is concerned.

This practicality, adaptedness, union of thought and feeling with the people of his charge, breaking up of habits, of false, not real, habits of study, and forming those of comprehending what is doing and to be done; this stopping of what the world justly considers mere gasconade; the sensibility not merely to literary and learned motives and ideas, but acquaintance with the less purified, less hallowed, but potent motives of action; or by whatever way you may get at the main idea.—is the great fault of the minister in all ages of the church; and though there is not a near approach to the monk of Papacy, yet it is the relics of causes that created this moral monster, that now remain, in that ground so very difficult to be passed, that separates the pastor and his people somewhat even under the most favorable circumstances. This is the fault to be remedied; and, too, it is one of those sources that disgust the young and lay the foundation, in part, of those popular prejudices that bar the way to the entrance of many to the pulpit.

The fear of the want of education is one of the last that the times allow. The merchant of the right stamp, is one of the most intelligent men the world contains, whether he is a graduate or not: so is the mechanic and machinist, who often knows more of science and art than our graduate. I have said, and at this point I repeat, I value colleges. I have said not one word in all these letters against them, much less am I condemning them in this letter. To resume:—The merchant, the mechanic, and others of the right stamp are intelligent; and so is that drive-ahead mediocrity of mind on all worldly affairs. That "Wall St." I have spoken of, whether it be in New York city or in the country village, is one of the most learned personifications in existence. That with such a master-spirit to rule the professions and the ministry, the latter will not be compelled to be educated, is a thought not to be discussed. A far more debatable point is the nature of that education, when there is such a vast ocean of knowledge untouched by our literary institutions, the want of which often makes the graduate a rude boor; while the possession of a part of which suited to the extent of his requirements, makes the non-graduate a man of influence and power by the side of the insensible, powerless graduate.

So, too, the danger of preaching error is small. There are too many educated eyes to see every page; too many keen ears, to let an error escape unrebuked. In this respect the church never was safer, except in one respect; viz., the possibility that mere musical intonations may dilute the truth to less than a homeopathic nothing; for here, at least, the millionth dilutions does not add to the power: and the scale of polished ignorance, not of doctrines, nor of literature, but of that adaptedness I have tried to delineate somewhat, may leave out at last even the essentials of salvation; or else not be able to apply them to any human heart, is both a present danger, and also one that is shedding mildew and death, and absence of revivals over our churches.

But enough, though I have not said all on these most vital points. Oh! for a ministry able to do its own appropriate work, both as to numbers and character. For one that shall cast off its insipid pride of opinion, its false dignity, and its excusing its inexcusable faults by blowing a glorification out of the most holy truths revealed to man, manufacturing the devout into the unholy. Oh! for a ministry simple, child-like, gentle, social, pure; that shall live and breathe among mankind, though it shares not their sins. A practical, efficient something, doing good because it knows how to do it. Never did old ocean's rocks and pebbles roar when lashed by a storm, half as loud, as weeping in her distress calls the church, aided by half-converted nations, and also by the heathen millions, for such a ministry.

We have, since the settlement of America began, had two experiments. The first, by pastors reared in the private dwellings of ministers. The result was an efficient set of men, rigid on doctrines, beat into a sort of catechetical Theology, at the fireside. But I am compelled to add, with them went the slovenliness of the sitting-room, and the manners of the kitchen.

The second is that, where we have the cloistered student, with more extended and liberal ideas, refinement of taste and manners, exquisite sensibilities. But, as a whole, it is an inefficient something, that has no common tie that binds it to the church, whose servant it is.

Could we but give the study of the human heart, the practical watchings and learnings of the church, a juster sense of the difficulties to be met, and the needs of meeting them: in a word, that which can be learned *only* in a settled pastor's study, prayer-meeting, lecture-room, and daily life, without its disadvantages; and then, in the next place, blend the advantages of the seminary system, without its entailed evils; we believe the dignity of what we need as well as degree of our wants would be more nearly reached.

A word, a plan is nothing with the writer. But by some means we should reach what all admit we want. By some means make our just licensed graduates ten years further advanced than they usually are, if we do not wish to drive our youth dismayed away from the altar, as well as drive souls from the cross.

May, 1853. THE OLD PARSONAGE.

FIRST IMPRESSIONS OF SLAVERY—No. 5.

ARE SLAVES LORD BACONS?

Whenever the subject of slavery is started, among a certain class of conservative men, they immediately raise the question of the capacity of the African, asking, "Is he not of an inferior race?" To this question some friends of freedom very injudiciously and unnecessarily answer, "The African is capable under culture of as high an intellectual development as the Caucasian." And so they run off into history and cite Augustine and Hannibal and the Egyptians, whereupon the discussion takes a new turn, as to whether these were proper Africans. Now, this whole question is in fact a very frivolous one. It matters not how high or how low the mental capacities of the slaves may be, provided they are not so idiotic or debased as to be entirely unable to take care of themselves, and even then it does not follow that they should be slaves, taken care of for the good of their master, but that they should be under discipline, taken care of for the good of themselves. The question is, could the slaves obtain a livelihood if free? Even if they could not, we think we can show, as we have just said, that the whole system of slavery is wrong, which uses them to enrich their masters; as wrong as it would be to take poor orphans, or idiotic or blind children under one's charge, *in order to make money out of them.* And yet if a man, north or south, east or west, should be found squeezing sixty thousand a year out of eight hundred orphans, idiotic or blind persons, how would the country ring with denunciation of the outrage! But leaving this point, the question which I took with me throughout my tour, as the touch-stone of emancipation, was, "Can these negroes take care of themselves?" I need not say I did not see nor hear of a single Lord Bacon among the slaves. But there were very many industrious negroes wherever I went, polite, ingenious, and able-

The Independent.

NEW YORK, THURSDAY, JULY 28.

THE CONGREGATIONAL BUILDING FUND.

We learn from the Treasurer of the Central Committee, who is now absent in the country, that the fund has been fully completed in his hands, and now amounts to the sum of fifty-six thousand dollars in cash, all of which draws interest at six per cent, from the date of its payment into the treasury. This announcement would have been made at an earlier date, but for the absence from the city of the chairman and treasurer and other members of the committee.

We saw the check of Messrs. Bowen & McNamee for ten thousand dollars, and we do not believe that firm ever signed a check with higher satisfaction. As we are informed, this sum is given in equal parts by the two senior partners, $5000 by Mr. Bowen, of the Plymouth Church, (Mr. H. W. Beecher's,) and $5000 by Mr. McNamee, of the Church of the Puritans, (Dr. Cheever's,) and that the one of the junior partners who is of the Congregational faith gives $100, which is reckoned with the contributions of the church of which he is a member.

The several State Committees have nearly all been appointed, and have forwarded their applications for the portions of the fund allotted to their respective States by the Convention at Albany. Some of the applications have lacked some of the formalities which the Central Committee deemed important, and some of them have omitted to specify the name of the treasurer or person to whom the money should be paid. On this account, and owing to the absence of so many of the committee from the city, as is usual at this season of the year, no order has been passed for paying over money to the State Committees. But we are assured that the business will be attended to at the earliest day that a quorum of the Central Committee can be obtained—probably within a week or two at farthest—the money meanwhile drawing interest.

The Central Committee have not yet acted upon the question of the appropriation that ought to be made of the surplus fund, above the allotted $50,000. It would be an excellent thing could that surplus be somehow increased to $20,000, and judiciously distributed to help new and needy congregations in the states east of the Alleganies. The idea is worth being considered, especially by those churches and individuals who have either given nothing to the fund, or have done less than they now think they might have done.

The actual existence of this deposit of $56,000 in the treasury of the committee, collected at so trifling expense, and given with such cheerful readiness by so many congregations east and west, and now awaiting only the formal order for its distribution over so wide an extent of country, and for purposes so beneficent and so patriotic, justly calls forth emotions of deep gratitude to God, and of lively hope for the future. Will He destroy a people who do such things? Will not He add his benediction, and graciously pour out his *Spirit*, to crown the work both among the givers and receivers, for the evident advancement of the Redeemer's kingdom?

HOW FAR IS CONSANGUINITY A BAR TO MARRIAGE?

To the Editors of The Independent:

GENTLEMEN:—A case involving some interesting principles lately occurred in a neighboring parish. A member of a Congregational church felt disposed to marry his sister's daughter, also a member of the church. Not feeling quite clear as to the moral propriety of carrying out his wishes, he consulted his pastor, who told him that in his opinion it would be a step of questionable morality. Several interviews were had between the pastor and the church member on the matter, and in each succeeding one the pastor expressed himself more and more strongly as to the sinfulness of the contemplated act, believing that it is prohibited by implication, at least, in Leviticus 18: 6 and 12; but the church member finally resolved to marry his niece, and asked his pastor to solemnize the marriage. The pastor refused for the sake of his conscience and his consistency. A pastor from another church, fully informed of the conscientious scruples of his brother minister, came into his brother's parish and solemnized the marriage without any consultation with him. Many of the fellow church members with the bridegroom and bride, felt that reproach to the Church of Christ and the cause of religion had been caused by the act, while about three fourths of the church are blood relatives of the parties married, and consent to and approve of the union.

Now what should the pastor do in the case with the convictions he has of the sinfulness of the transaction? Is the marrying of an uncle and his niece a sin, in your opinion? If so what do you found your opinion upon,—on physiological or on moral grounds? Are the ordinances of Leviticus 18 binding on the Gentile? If so, how are we to distinguish between those parts of the commands addressed to the Jews which are binding upon us, and those which have ceased to be in force with regard to us? The Congregational church above alluded to is connected with a Presbytery, and the minister who performed the marriage ceremonies is a pastor of a Presbyterian church connected with the same Presbytery. Now, what action should the Presbytery take in the matter, both with regard to the erring church members, if in its opinion they have erred,—and also as re-pects the minister who ratified the sinful compact (if it is sinful)? And if the action of this minister was no sinful, should he be considered guilty of a breach of Christian courtesy towards his fellow minister in not consulting him before marrying the parties? Or if you do not feel authorized to speak of the duties of a presbytery, what, in your opinion, would be the duties of a Congregational association, under similar circumstances?

And to bring this rather lengthy series of interrogations to a close, Supposing the parties concerned should become convinced that their marriage is an unlawful relation, and repent of the sin, what is their further duty in respect to the matter, and would their duty be affected in any way by the facts of their having or not having offspring previous to their being convinced of their sins?

I should be very glad to have you give your views on this matter in the columns of *The Independent*, if you do not think it will be too unprofitable a subject of discussion. I believe it would prove an interesting topic to many of your readers. Yours truly, W. M. S.

The foregoing communication has been lying for months upon our table. We have been unwilling to dismiss it without notice, and at the same time have been reluctant to grapple with some of the questions which it proposes. Very naturally, we have waited for a convenient season, hoping that in some leisure hour, which has not yet come, we might be able to make up our opinion on every point in the case, to our own satisfaction, if not to the full satisfaction of our correspondent But we have resolved to answer as well as we can.

1. "What shall the pastor do in the case, with the convictions he has of the sinfulness of the transaction?"

So far, he has done right, as we think. What else there is for him to do, we are not prepared to say.

2. "Is the marrying of an uncle and his niece a sin, in your opinion? If so, do you found your opinion on physiological, or on moral grounds?"

On both grounds we think that such marriages (i e. between a man and the daughter of his own brother or sister,) are wrong, and ought to be prohibited by the state. The contracting such a marriage is in our opinion sin.

3. "Are the ordinances of Leviticus xviii. binding on the Gentile? If so, how are we to distinguish between those parts of the commands addressed to the Jews, which are binding on us, and those which are not?"

The principle which should guide us in determining what parts of the Mosaic law are to direct and bind the conscience of a Gentile Christian, was not ill expressed by the founders of the New Haven Colony in 1644, when they ordered that "the judicial laws of God as they were delivered by Moses, and as they are a fence to the moral law, *being neither typical nor ceremonial, nor having any reference to Canaan*," should be in force as the law of that jurisdiction. The law of incest is surely neither typical nor ceremonial. The law of incest had no special relation to the land of Canaan, or to the peculiarities of the Hebrew state If any thing in the Pentateuch is moral and therefore of universal obligation, it seems to us that the law of incest must be recognised as such.

Another safe principle, or rather another statement of the same principle, is that *where the reason of the law exists, there the law is applicable as a rule for the guidance of a Christian man.* Now the reason of the law of incest is not local or national, or temporary, but universal and enduring as the common nature of the human race. Some provisions of the Mosaic law were made necessary by the barbarous and intractable character of the people to whom they were given,—"the hardness of their hearts" But who will say that the law of incest is of that description?

Accordingly the Mosaic law on this subject has been the guide of legislation in Christian countries generally, and has ordinarily been regarded by christian expositors as a revealed law of God for all mankind.

But are such marriages as the one now in question, prohibited by the law in Leviticus xviii? That depends on the question whether a man's niece—the daughter of his own brother or sister—is "near of kin to him" in the sense of the general prohibition which is laid down in verse 6, and which is illustrated in the eleven following verses, by various instances or specifications. The precise case now in question is not found among those specifications; but the parallel case, (of matrimonial connection between a woman and her brother's or sister's son,) is distinctly specified in verses 12, 13. Unless, then, we may presume that a man is not so "near of kin" to his niece as a woman is to her nephew, the marriage in question is prohibited by the general law in the 6th verse.

4. "What action should the Presbytery take on the matter, both in regard to the erring church members, and also as respects the minister who ratified the sinful compact?"

While this question has been lying on our table, the General Assembly (N. S.) has had before it a memorial referring perhaps to the very case described in the letter before us. But we do not learn that the Assembly took any notice, or was requested to take notice of this question touching the duty of the Presbytery. It becomes us to speak with modesty—especially as somebody has borrowed our copy of the Presbyterian "Book," yet we may say that if we understand the subject, the Presbytery can originate no proceedings against private church members however guilty, but must wait till the case comes before them by reference or appeal from the session, or on a review of the sessional records. Whether the records of a Congregational church on the Plan of Union are regularly reviewed and passed upon by the Presbytery, we are not informed. As for the minister who ratified the unlawful contract of marriage, we think it plain that he erred, and that whenever he shall be duly complained of he will be liable to presbyterial censure.

5. "If the action of this minister was not sinful, should he be considered guilty of a breach of courtesy toward his fellow minister in not consulting him before marrying the parties?"

Yes. It is uncourteous and unbrotherly for a pastor to go into another pastor's parish, on such an errand, without first consulting the pastor to whose charge the parties belong.

6. "What would be the duties of a Congregational Association under similar circumstances?"

In an Association of Congregational pastors, such an occurrence as the marriage described, would probably have been discussed beforehand, as soon as such a marriage was known to be intended. The pastor of the parties intending marriage, would have been likely to bring the case before his brethren in the form of a "question for advice;" and he would probably have been advised to decline having anything to do with the intended wedding. Then if another member of the Association had gone into that pastor's parish, without consulting him, to join those parties in marriage, he would probably have had a very through going over at the next meeting, and would perhaps have been excluded from the body for his violation of the principles of professional courtesy.

7. The last interrogatory, which we refer to without transcribing it, is the most difficult in the series.

In some at least of the cases described by Moses to illustrate what he means by "near of kin," immediate separation is an unquestionable duty, whatever the circumstances or consequences. In some supposable cases, where the nearness of kin might make the marriage undesirable and of doubtful morality, and might justify the state in prohibiting all marriages of the class, the separation of the parties after marriage, is not so obvious a duty. We are not prepared to say, decisively, to which of these two classes the present case belongs.

(1) The degree of *consanguinity* between the parties, in this case, is the remotest of the degrees expressly prohibited.

(2) The prohibition in this case is not express but inferential, marriage between other parties in the same degree of blood relationship being expressly forbidden.

(3) The law of the State in which the parties reside permits the marriage, sanctions it, binds the parties to each other and will not allow them to be divorced This consideration, though it would have no weight if the parties were brother and sister, makes us hesitate in the present instance, in which the consanguinity is more remote, and in which the prohibition is by inference—though the inference is the strongest possible. It may be said that, beyond certain limits of grossly incestuous connection, the prohibition of marriages among kindred, and the annulling of such marriages when contracted, belong to the civil state, and cannot be undertaken by the church without an unnecessary conflict of jurisdictions.

Yet, allowing to these considerations all their weight, we confess that the more we think of the case in question, the more do we incline to the opposite opinion.

A USEFUL MEMBER.

There is a blind man in the church of which I am a member and the pastor, who is exceedingly poor. He was once prosperous in worldly affairs, a carpenter by trade. He lost his eyesight by a shower of lime in his eyes. His wife soon after was run over by some vehicle, and is bedridden for life. A dear little girl, apparently not more than four or five years old, leads him to church. They sit in front of the speaker's platform, and I look for his sightless face every Sabbath as eagerly as he listens for my voice. My preaching does him good, and his preaching does me good. While the congregation sing I often sit and look at him, and receive the last preparation for preaching. A living instance of cheerfulness, contentment, patience, resignation, hope, and fervent piety, under circumstances which usually produce any other results than these, is not a sight of every day, and not one which I can afford to lose without heed. He will never know how many times his groping into church has struck a thrill through my heart; how many times he has softened my feelings and encouraged me; how many times he has revealed to me, as no words or arguments or apologies could, the *reality* of religion, and its blessedness. But he is a great trouble to me. And in this wise, his calm and modest face, upturned, often says, or makes me say, Are you fit to preach to that man? You talk bravely about humility to him, and he *lives* it before you; you descant upon patience and contentment, you that have home and friends, books and portfolios, occupation and honor, and subsistence beyond all need for anxiety—you preach resignation and contentment to a man who lives with a manly and graceful dignity upon the charity of his brethren in Christ!

Then, too, he troubles me with such thoughts as these: You know that he is a better man than you are—more gentle, spiritual, childlike. He leans directly upon God. The Lord's Prayer means something to him—"Give me this day my daily bread." It is only now and then that we meet a case where this petition is literal—where the wasting loaf of the evening meal is literally the only thing between the man and hunger; no money, no credit, nothing for to-morrow except God's remembrance. Now could *I*, who never dreamed of such a want—could I, if I had nothing between me and starvation day by day except God, so trust Him, that that would be enough? Could I receive the Word of Christ, "Take no thought for the morrow what ye shall eat and what ye shall drink, and wherewithal ye shall be clothed; your Heavenly Father knoweth that ye have need of these things"? And yet is there in all the world anything that ambition reaches at, or passion, that could bless the soul so much as the power to live composedly within the circuit of Christ's promise, and have from hour to hour an undisturbed peace? We have sometimes, when seeing a healthful, laughing child lying in its mother's bosom, looking up as radiantly as she looked down, thought that this was the height of sentient happiness, and pitied the little fellow, because, having nothing to compare it with, he had no idea how happy he was.

But this is the very repose and peacefulness of joy, which belongs, in a far higher measure, to those who know how to say, "Our Father who art in heaven; hallowed be thy name; thy kingdom come; *thy will be done*"! It is a good thing to be poor if one is only poor enough. When one is so poor that he has nothing but God, he begins to be rich indeed.

But to return to our blind friend. He troubles me. I wish he might trouble some of my friends. Not willing to be idle, he makes such efforts as he can to support himself. He carries about a few books, and endeavors by their sale to earn a little. Now, remark, how carelessness is often cruelty. He leaves his books on one day, and the next he goes about to collect the pay or the books again. Some are kind, some are indifferent; some pay him, some return the books; and some do neither. They know nothing about it—have not seen the books. About May-day he lost money. Being sick between leaving the books and calling again, he found, when able to search for them, that families had removed None knew or cared for his little affairs. So he found the book-business a losing concern, and gave it up. This, however, is incidental to the story to be told.

On visiting Judge ——, this kind gentleman bought some of his books, and gave him besides a little gift of money—twenty-five cents. The next Sabbath was the day on which the collection was to be taken in our church for building churches in the West. He was much stirred in his mind. He wished to contribute his two shillings, and yet feared that his friend might feel that he did wrong to give away his means of livelihood. Benevolence prevailed. He put all that he had into the plate. On Monday he called to explain and apologize to his friend for the deed. A blind man's quarter will bless some church in the West if it carries with it his faith, and zeal, and consecration. There were hundreds and thousands of dollars given on that occasion, but this was the most liberal gift of all: it was all he had.

Such are the members that make a church rich—poor in this world's good, but rich toward God—rich in faith, in hope, in meekness, in patience, in prayer, and, according to the feeble measure of their ability, in good works. Many a church is destroyed through an ambition of having strong and wealthy men—only rich, not holy. The pulpit, perhaps unconsciously, is baited with all manner of rhetorical delicacies, and they are solicited with most flattering personal attentions. When they have conferred upon the church the favor of their presence and membership, they are thenceforward the curse of the minister and of the church. They add nothing to the moral power of the church They bring in worldly wisdom only. The truth must always be spoken with such prudence as the fear of offending them inspires. They sit in their pews as so many insensible conductors; and the pulpit never flashes, or thunders, or strikes; all its fire of heaven is prudently and silently withdrawn by these conductors.

It may be very easy to sustain a church that has great wealth and little piety; but it is not worth sustaining. It is not a moral power. It may be difficult to sustain a church whose members are poor but full of faith and zeal; and yet but for these what would become of religion in the world? But is it necessarily so difficult to sustain a church of the poor? Something may be said on that subject.

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ROMANISM AND INFIDELITY AGAINST THE SABBATH.

The inroads of Romanism upon religion and morals are nowhere more visible, and in few things more pernicious, than in its destruction of the sacredness of the Christian Sabbath. It perverts the Sabbath of the Lord into a perfect jubilee of sin and earthly pleasure. Its own appointed feast days, in honor of saints and of the Virgin, are far more sacred than the day of God. In Roman Catholic countries the Sabbath is a day of sport and recreation, a day for theatrical amusements, martial reviews, bull-fights, revolutions, spectacles, fireworks, rejoicings. So outrageously and universally is its sacredness violated, that in some countries the priests have blotted out the fourth commandment from the Decalogue, and in its stead have inserted as follows: Honor the Feast Days of the Church, to keep them holy. Accordingly, in Romish countries you can get work done on the Sabbath, which you cannot get done on the Church's feast days. A lady recently traveling in Europe had ordered a dress. The milliner or dress maker employed sent word that it could not be ready on the required day, because that was the feast day of the conception of the Holy Virgin, and no work could be done; but that on the next Sabbath it could be finished, and sent home. This is but a small though characteristic instance.

Again, a party recently traveling in Italy were not permitted to land their carriage from the steamer on arriving at a certain port, because it was one of the Calendar Saint's days; but on the Sabbath they could not only drive their carriage to their hotel, but might have drawn up the steamer itself by the hired labor of the whole city with impunity. No sacredness whatever is attached to the Sabbath as a day of God. There is no conscience, public or private, in regard to its keeping; no sense of any obligation to keep it holy to the Lord. Grog shops, cafes, confectionaries, bear gardens, theaters, all places of public amusement and vice, are opened and patronised. Hence the recklessness with which the foreign Romish population, as soon as the stream touches on our shores, disgorge themselves for all these occupations and immoralities. They multiply our Sabbath grog-shops, they set up their dance-houses, and, as in New Jersey recently, they impudently demand the abrogation of all laws designed to protect the Sabbath from violation. In proportion as Romanism increases, these anti-Sabbath Associations and influences increase. No source of rowdyism, profaneness, immorality, and all low vice, is more prolific than this. And thus it is that Romanism is undermining the foundations of our welfare.

Dr. Candlish of Edinburgh not long since brought this subject to view in a powerful speech on occasion of the threatened opening of the Crystal Palace on the Sabbath in England, as a place of public amusement. He said it was a fearful crisis to which they had come, a tug of war between Romanism and Protestantism, Romanism and Christianity, as to whose Sabbath should prevail, God's or the Devil's. He thought it was most ominous to observe the harmony respecting the mode of observing the Sabbath between her Majesty's Prime Minister and the King of France; to find that the views given forth by Lord Derby were in thorough harmony with the views, in accordance with which Louis Napoleon kept the Sabbath in Paris,—spending some ten minutes or half an hour at mass, and thereafter devoting himself to the pursuits of the chase, and he supposed the pleasures of the ball in the evening. He thought it was in the last degree ominous that they had such a fatal agreement of sentiment in regard to the most important matters between the rulers of their land and the infidel rulers of France. They might talk as they pleased of their national defences,—they might multiply them tenfold—they might equip ships of war, and add to their navy; but he ventured to say that these defenses would be utterly gone if their Protestant Sabbath at home was made to harmonize with the Popish holiday abroad. Their defense lay in their maintaining their Protestant, their Christian character. It was in their own country, as in the last resort, that a testimony had been borne for the law of God as regarded the Sabbath; and that testimony was intimately connected, both in the way of natural cause and effect, and in the way of the direct blessing of God, with their national safety and prosperity; and it was impossible to doubt, if they let down that testimony, if they let in a flood of Sabbath desecration, their defense, as well as their glory as a nation would be gone.

These remarks of Dr. Candlish apply with equal power and pertinency to our own case in the United States. The pretence by which some calling themselves Protestants are induced to unite with the Romanists in making the Sabbath a day of sports instead of a day of religious sacredness, is twofold.—the pretended necessities of commerce, and a pretended humane care for the recreation of the working people. Let the sacredness of the Sabbath once be broken down, let our railroads be worked, and our mails run, and our places of amusement and drunkenness patronised, and then see how much the pretended friends of the working classes care for them! One of the very last acts of the government of Lord Derby in England, after having done all that they could to secure the desecration of the Sabbath by the opening of the Crystal Palace on the Lord's Day for the pretended relief and relaxation of the working classes, was perpetrated in one of the great national naval arsenals, compelling the workmen to work both on Christmas and on Sunday. The following telegraphic dispatch is copied on that occasion from the *London Times*: "Friday, nine P. M.—The dockyard artisans have received orders to work on the Adelaide on Christmas day and Sunday." These are the tender mercies of the cruel.

The "tactics and wisdom" of what in England are called the Secularists, discarding the letter of God's Word and denying the sacredness of its appointed institutions, would benefit mankind in the same way. "We," they say,—

"We should not send dogma-missionaries to the heathen—we should send arts, sciences, and instructors. We should send Chambers's 'Information for the people,' instead of the impracticable verbiage of the Religious Tract Society. Combe's 'Constitution of Man' would be worth a hundred New Testaments on the banks of the Ganges. At home we would open a Crystal Palace in every town on a Sunday. We would open museums, parks, pleasure grounds, rivers, railways and theaters on the Sunday. We would improve the health and habits of the people, let bibliolatry say what it might. We hold one drama by William Shakspeare to be worth all the homilies of the bench of bishops, and those of the Wesleyan Conference and the Congregational Union of Dissenters thrown into the bargain. In every town our friends who would approve themselves friends of Secularism will look to the actual condition of the people—will promote instruction, sanitary, political and social improvements. Treasure not up treasure in wait on supernatural aid—let us look to what man can do for man."

Experience has proved what Revelation demonstrates: that man can do nothing truly helpful and humane for man, without the Gospel and its institutions, the Sabbath and its worship of God The perpetuity of everything truly good depends upon the preservation of the Christian Sabbath.

C.

PROOF READING.

The absence of our assistant editor, last week, is our excuse for some typographical errors which would not have escaped his experienced and watchful eye. Our manuscript is to our view very legible, but compositors sometimes make odd mistakes with it. For example, our article on the *Church Journal* shows in one place "firmness" where we wrote "fairness;" and in another place, where we were saying, ironically, "Four Episcopalian newspapers in one city are no indication of *theological* feuds and rivalries in 'the ark'!" the compositor makes us say that those four newspapers "are no indication of *the original* feuds and parties in 'the ark'!"

Nobody looks for infallible proof-reading in a newspaper, and therefore we very rarely trouble ourselves or our readers with the correction of an error that has once gone through the press. In the present instance we take occasion from these little errors and some others in the same sheet to say that both the editors and readers of *The Independent* are greatly indebted to the ready accuracy of the veteran office editor for the correctness with which it is generally printed.

EDITORIAL CORRESPONDENCE.

SMYRNA, June 24, 1853.

It will be a vexation to all recent travelers in the East and a comfort to all coming travelers to know that the quarantine of five days at Smyrna has been suspended, so that the coasting steamers arrive and depart in *pratique*. Our boat is the first to enjoy this privilege. My notes on Syria, which were to have been concluded in the delectable retirement of the lazaretto, may now bide their time, while a few items of news are hurried off by the first mail. What an excitement it sends through one's brain to get back again into the living, stirring world, and especially to find oneself upon the confines of war. The prospect of war between Russia and Turkey is the one topic of conversation here, and really matters have assumed an alarming aspect. The English fleet, numbering seventeen sail, and the French fleet of about the same force, are now in the Dardanelles, ready to check any advance of Russia against Constantinople. I hope to be in Constantinople in forty-eight hours, and there to learn from our ambassador the precise state of things, of which the readers of *The Independent* shall be duly advised. At present all seems wrapt in obscurity.

The utmost excitement, fostered by the most extravagant rumors prevails throughout Syria and the whole Turkish empire. Joppa, Jerusalem, Beirut, Damascus, Tripoli, Smyrna, all are in a ferment. In places where Mohammedans are largely in the majority, the lower orders among them threaten to rise and to massacre the Christians; but the better informed understand that this would combine all the Christian powers of Europe for the immediate partition of the Ottoman empire. Every resident Frank in the East, and every intelligent traveler, knows perfectly that the dissolution of this empire is a fixed fact; but how or when this shall take place, and what government shall succeed it, are perplexing problems that delay the consummation. For the present England and France agree still to wedge up the hoops of the old barrel, which is ready to fall asunder of itself without the aid of Russian gunpowder.

The best informed persons in Syria are confident that the people of all classes desire a change. Even to the Mohammedans this Turkish dynasty is a foreign and a hated rule, which they endure solely on religious grounds. They desire a change from the most oppressive tyranny by which a people can be cursed, but they dread to pass into the hands of Christian masters. Had Ibrahim Pasha lived he would have renovated the country without meddling with its religion.

Christians of every name, Greeks, Latins, Maronites, and also the Druses, desire a change which will give them political ascendancy. The Greeks at first were greatly taken with the idea of a Russian government; but now they begin to fear conscription for the army, and a Russian priesthood to make them "orthodox," and new taxes, and so they are in doubt of such a change.

It would be a dark day for missionary operations in the East if either Russia or France should come into the ascendant. Our missions are now fully protected and have perfect liberty They could not do better unless English influence should rule in Syria and Egypt. For this many are hoping; but neither the policy or the public sentiment of England would allow of any active interference to secure this rule. Yet it may come.

The *people* of the East wait for any change. Without patriotism, without that religious frenzy that once armed them in battle, without spirit, they wait only for the next conqueror to take his turn. Our boat carries to Constantinople a detachment of Turkish infantry, recalled from the war of the Druses—a miserable, ragamuffin set, whom a breath would scatter. More anon.

T.

SMYRNA, June 25, 1853.

I sent, yesterday, a package by the English mail. A day's detention of the steamer for Constantinople enables me to add a postscript by the Austrian mail, and to send the particulars of an affair that has produced intense excitement in this city, and that may yet compromise our relations with the Austrian government.

M. Martin Costa, who was one of Kossuth's suite and a fellow-exile with him at Kutaya, and who is said to have visited in the United States with other Hungarian exiles, had lately returned to Smyrna, and was quietly domiciled here, though without the knowledge of the local authorities. Last Wednesday evening, at about 6 o'clock, Mr. Costa was sitting quietly in a cafe on the quay, when he was suddenly assaulted by half a dozen armed ruffians, who attempted to seize him. Thus surprised he defended himself vigorously, and escaped for a moment, by jumping into the water. But the assailants leaped in after him, put a dagger to his throat, secured him, and by means of a boat which they had in readiness, conveyed him on board the Austrian brig of war *Hussar*, now lying in the harbor. The rumor of this affair spread rapidly through the city, and caused much feeling, not only among the numerous Italian and Hungarian refugees residing here, but among the people generally, whose municipal authorities and whose laws of hospitality had been thus openly contemned and set at defiance. It soon transpired that this act of kidnapping had been done at the instigation of the *Austrian Consul-General*, with the connivance of the commander of the Austrian brig, and without any consultation with the authorities of Smyrna. Another feature of the case added fuel to the flame. It was confidently affirmed that Mr. Costa had in his possession a *passport* of the *United States* government, whether as a naturalized citizen or not I cannot say, Fortunately the U. S. corvette St. Louis had just entered the harbor on her return from Athens and Alexandria. The American Consul, it is said, demanded the immediate surrender of Mr. Costa; and Captain Ingraham of the corvette, I believe, seconded this demand by a visit in person to the Austrian frigate. The Pasha, whose jurisdiction had thus been invaded, issued an order prohibiting the departure of any Austrian vessel in port; but so far as I can learn, up to this date, Saturday morning, Mr. Costa has not been surrendered.

To explain the sequel, I must give some idea of the quay and harbor of Smyrna. The harbor is too shallow to admit of vessels coming into dock; they, therefore, anchor out in the bay, and all landing and lading is done by means of small boats. This leaves the quay in a great measure free of incumbrance, and a wide promenade has been extended along the harbor, which is the favorite resort of the inhabitants at evening. There are also numerous cafes built in the form of balconies, projecting into the harbor, where coffee, ice-cream, and sherbet are enjoyed by the loungers, with games of cards and backgammon, nargilets, and every other expedient of oriental luxury and leisure Most of these cafes are quite open on all sides; the *British*, which is by far the largest and handsomest, has not even a roof over its whole extent, but is simply a paved area, spread with tables and divans, and surrounded on three sides by water.

On Thursday evening three officers of the Austrian brig of war were regaling themselves at the British cafe, when a party of some fifteen refugees rushed upon them to make reprisals for the seizure of their friend. One of the officers escaped unhurt; a second was wounded; and the third, a young man, was stabbed in the side, jumped into the water to save himself, and was drowned. His body was recovered yesterday, (Friday morning) This act of retaliation, though perfectly natural, is much to be regretted; for it will prejudice the cause of Mr. Costa, and will give a seeming weight to the complaints of Austria against the harboring of refugees by Turkey. But with this Mr. Costa had nothing to do. He was an inoffensive man. His sole crime was, that having failed, through Russian interference, to secure the independence of his country already won, he preferred a voluntary exile to an Austrian dungeon or halter. He was quietly enjoying the sea breeze and his cup of coffee, when he was seized by hired ruffians, to be dragged to a certain and an ignominious death This outrage, committed by the order of Austrian officials, is the highest possible insult to the government of Turkey; but no doubt Austria presumes upon the weakness of Turkey, and her present broil with Russia, to offer that insolence upon the soil of another power, which she has so freely offered of late to travelers within her own dominions. I see not how Turkey can overlook this affront.

But if it be *true*, that Mr. Costa has a proper passport as an American citizen, the affront to the United States is hardly less glaring and insolent. This the United States government cannot overlook. I am sure that the present administration will not overlook it. The question of Hungary has nothing to do with the case. If Mr. Costa is fairly entitled to the protection of our government, it is simply a question of the personal liberty and safety of American citizens traveling abroad, and *this* is a question in which all citizens have a common interest. It is to be hoped that the affair will not, in any event, be made a *casus belli*; but it is high time that the insolence of Austria had some check. In rebuking that insolence in this case, we shall have the hearty sympathy of England. A party of Englishmen of high standing, now at Smyrna, are as indignant at this affair, and as eager for the chastisement of Austria, as any equal number of Americans could be. Possibly this incident may involve us in the Oriental question, and make our cause one with that of Turkey against the encroachments of European despotism. Indeed, Napoleon's prediction of "Republican or Cossack" seems to be approaching its fulfillment.

The public mind is more quiet respecting the threatened rupture with Russia. The very great unanimity of the European powers against the demands of the Czar tends to this result, as also does the presence of a fleet of 37 French and English sail in the Dardanelles. It is thought, that the crisis for the present is passed; and so the increasing crop of figs makes the people of Smyrna more intent upon trade than war. Troops, however, are pouring into Constantinople from every quarter, and those whose five years' service has just expired, are retained to marshal the new recruits. The demand of Russia, that the sovereignty of the Turkish provinces north of the Danube shall be ceded to her, is one that materially affects the commerce of Austria and of Germany upon the Danube, and that of England, also, as secured by present treaties. Of course this concession would postpone still farther the liberation of Hungary. I regret that the low stage of water in the Danube will prevent me from sailing up the river, and thus gaining some personal knowledge of a country destined to have a growing importance in European affairs.

The other demand of Russia, for the supervision of the Greek church and of the holy places in the Ottoman empire, could not be conceded consistently with the independence, or even the existence of Turkey. This would be the worst form of an *imperium in imperio*; for, as Dr. Bacon has justly said, throughout the East the Greek church is but the vanguard of the Russian army. To allow to Russia such a foothold in Turkey as would be secured by the "protection" of the Greek church, which exists not only as an ecclesiastical, but as a civil community, would be like conceding to the Pope the "protection" of the Roman Catholic church in Great Britain and the United States. It cannot be supposed for one moment that the Porte will yield to this demand, unless it is prepared to resign the sovereignty of its own dominions to foreign powers. This, as I have before said, must sooner or later come; but it will not come voluntarily.

As I close, the funeral service of the young Austrian officer is proceeding in the neighboring Roman Catholic chapel, and the minute guns from the brig are sounding his requiem. Meanwhile, Costa is still held a prisoner; and it is now said, that he has not a proper American passport, but some other paper, I cannot imagine what, that does not entitle him to protection. If this be so, it qualifies still more what I have written under the first supposition. I have not been able to see any of the officers of the American corvette, and it is exceedingly difficult to get accurate and reliable information. I send the changing rumors as giving the true phases of an affair that excites every mind. I had the pleasure of making the acquaintance of Captain Ingraham and his staff at Jerusalem; and while they cannot be accused of Hungarian sympathies, I am sure that the honor of the United States will be well guarded in their hands. Our ambassador at Constantinople, Hon. George P. Marsh, is also worthy of the highest confidence; and the recent prompt action of the United States government in the affair of Dr. King, at Athens, has gained increasing respect for our flag in the Levant. May it never have occasion for any other missile than that of peace and brotherhood. T.

P. S. At the last instant I re open my letter, to say that I have just seen an officer of the St. Louis, who informs me that Costa's paper was a certificate from the Mayor of New York of his intention there declared to become an American citizen; but as he has come here to settle, of course he has lost even the slightest claim on the protection of our government. Poor fellow. Austria will say that she is responsible, and will whisk him out of the harbor. In quick haste,

Yours, J. P. T.

RUSSIA AND TURKEY. EUROPE AND THE EASTERN QUESTION.

BY OUR ENGLISH CORRESPONDENT.

The famous prophecy of Napoleon may, in a sense, be said to be fulfilled. The first act has been performed, and the action of the great drama is proceeding. Europe at this present is Cossack. The armies of the moderate, magnanimous and conservative Czar have crossed the Pruth, the frontier stream, are proceeding, and occupy the Molda-Wallachian provinces.

An extraordinary Russian document reached London on the 6th. It is not a declaration of war; it is not a manifesto to Europe; but an address to "our beloved and faithful subjects," adapted to rouse their fanaticism, and to excite them to the most satanic of all wars, those pretending to be waged in the name of the Most Holy, and for the interests of religion. The object of the constant care of the Czar has been the maintenance of holy obligations, and his treaties with Turkey have ever been directed towards upholding the rights of our Church. But, proceeds this document:

"But, to our extreme grief, in latter times, notwithstanding all our efforts to defend the inviolability of the rights and privileges of our orthodox church, numerous willful acts of the Ottoman Porte have infringed upon these rights, and threaten finally the entire overthrow of all that ancient discipline so precious to orthodoxy.

"All our efforts to restrain the Porte from such acts have proved in vain, and even the word of the Sultan, solemnly given us by himself, was soon faithlessly broken.

"Having exhausted all means of conviction, and having in vain tried all the means by which our just claims could be peacefully adjusted, we have deemed it indispensable to move our armies into the provinces on the Danube, in order that the Porte may see to what her stubbornness may lead."

While thus inciting the Muscovite population, and while actually invading the Turkish territory, this religious emperor and champion of our Church pretends to have "no intention of commencing war"; and declares that he "does not seek for conquests"!

False in act, and false in word. In the face of the generous and comprehensive measure of freedom extended to every form of religion in Turkey, and the effort to send a special ambassador to St. Petersburg to satisfy the demands of the Czar, this man writes to his wretched serfs as if Turkey had absolutely refused toleration to the Greek Church:

"We are even yet ready to stop the movements of our armies, if the Ottoman Porte will bind itself solemnly to respect the inviolability of the orthodox church; but if obstinacy and blindness will it otherwise, then, calling God to our aid, we leave it to Him to decide our quarrel, and in full confidence in the right hand of the Almighty, we shall move forward on behalf of the orthodox faith."

Such is the declaration of the emperor. The history of modern Europe, even in revolutionary times, presents nothing equal to this. Here is gross violation of treaties, and a contempt for international law displayed, even without a decent pretext. It is a defiant act of wrong, by a single man, in the face of Europe; in the face, too, of the combined fleets of France and England!

What will be done? Nothing, as the writer believes. It is impossible to gather either from the French government papers, or from the London press, any certain indication of the intentions of the two governments in this eventuality It would seem pretty certain that it has been left with the Sultan to declare whether or not he considers this invasion of his provinces a declaration of war, which Russia pretends it is not. But there is not a ray of light upon the question.—What have the two governments resolved to do if Turkey calls this invasion war, and asks the aid of her allies?

The French papers have been warlike in their tone, and have characterized the acts of the Czar in fitting terms; but withal, there appears to be a disposition to accept the idea that the invasion of the Danubian provinces is not with the intention of permanently occupying them, but is intended to cover the retreat of the emperor from the diplomatic failure at Constantinople, to salve his wounded self-love, and to give him the means of renewed negotiations, upon the success of which his armies would retire, and "the Eastern difficulty" be solved; be solved by a diplomatic conquest of Turkey as ruinous as if effected by the mere brute force of Russia.

This appears to be the most probable issue. There has been much talk of Austrian mediation, but nothing could come of it. Austria, indeed, as but yesterday, supplied a precedent for this invasion by her overbearing conduct at Constantinople in the affair of Montenegro; and besides, as the Czar despises Austria, so Austrian rulers cower before him. There are indications that at least some of the Austrian notabilities see that this Russian invasion is in effect an encroachment upon Austria. There are three millions of Austrian subjects who are of the Greek Church. The Emperor Nicholas has just invented the phrase, Russo-Greek Church; this in effect is to claim, as supreme pontiff, the three millions of Austrian subjects So Austria "negotiates" for the disuse of the new and comprehensive term Russo-Greek; and so, too, with small cunning, the Austrian government announces that the priests of the Greek Church will be exempt from taxation! The Austrian government is not ignorant that everywhere, and for years past, Russia has been engaged in corrupting the Greek priesthood, and turning the Church, the "Russo-Greek" Church, into a vast organization of conspirators against the Turkish government, and the same instrumentality can be used to weaken Austria.

It has been stated that the Sultan will declare this invasion to be an act of war, and that he will demand the aid of France and England. But the whole situation does not seem to render this very probable. The Sultan would not make this resolve without the advice of the ambassadors of England and France; and if they so advised, it would involve combined action for and with Turkey. But there has not been the least indication that either of the governments of France or England were seriously prepared for this great eventuality, or that the ambassadors had been instructed in reference to it.

Despite the combined fleets, the probability, almost the certainty, is, that Constantinople will fall, and the Turkish government be ruined, not by action on the shores of the Bosphorus, but upon those of the Danube, and on the contested and fertile plains of Bulgaria. Single-handed, the Sultan cannot resist in the Molda-Wallachian provinces; there he has been paralyzed before by Russian forces and fraud. Turkey has been bound by treaty not to maintain an army in these provinces. In the case of disturbance or revolt an equal number of Russian and of Turkish troops were to enter and pacify the provinces. The provinces are quiet and peaceable; Russia has no claim or even pretext for invading them; but the invasion has taken place, the invader having beforehand, and by craft, destroyed the means of resistance. Otherwise the preparations of Turkey have been energetically effected, and the whole population is

R HOME COLUMN.

ANORAMA OF NIAGARA.

casion a few weeks ago to speak of
stein's Panorama of Niagara in ad-
mpletion, and mainly from a view of
sketches from which it was painted,
e work has been opened to the pub-
a view of it a few evenings since we
onfirmed in our opinions before ex-
e way of prediction, but the actual
nt so far exceeds our most sanguine
hat we cannot refrain from a second
matter, and take pleasure in com-
to the public Mr. F.'s picture. We
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f the world, Niagara. We expected
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itself, with its stupendous flow and
its unceasing and mighty diapason.
at Hope Chapel caused us to live
d with concentrated relish and de-
hich have ever since been market-
stone in our calendar, when we waked
ed and thought, amid the changeful
Niagara, and felt as though made to
too fleeting period in another and
l world, by the mighty up-lift of its
power.
nstein has evidently painted his pic-
a deep artistic sympathy with the
jects rather than in the mercenary
y stamped on many a widely-trump-

The artist's heart was evidently in
so it has power to draw the specta-
e influence of the mighty cataract.
elt within its sight and sound most
ars past. He has painted his great
t its moods, and under all circum-
summer and in winter, by sun-light
ght of the moon, at the gray dawn, at
the darkness of night, when only the
g's flash has shed its light upon the
e of the fall, he has patiently and
en to transfer its various aspects and
to the permanent keeping of the

en eminently successful. His pano-
o delight every one who has actually
at waterfall, while any who have not
ot see the original as yet, will find it
giving them a satisfaction only sec-
actual vision of the Great Wonder

ANE TRAINER ONCE MORE.

rs will remember the case of Jane
lly, though with so much difficulty,
the libidinous grasp of Rose Cooper.
from the *Tribune*, the following ap-
re, both to forward as we may its pur-
give its testimony in regard to slav-

ner, owing to the decision of an upright
een rescued from temporal ruin, and is
e her morals and education will be
Her father is industriously at work at
and supports himself and child. The
xceedingly anxious to be restored to
and to live with their children. Charles
not safely return to Mobile. They
ree already, but it will require $700 to
mother. The following is a copy of a
received from the legal owner of
, addressed by him to her husband:

MOBILE, June 24th, 1853.

RLES:—Your letter of the 17th is received,
to learn you have been successful in
as Rose Cooper refused to sell her for any
ere. I think you have done nothing but
a is a good woman, and I have been offered
y Mrs. M. of this place. That amount
buy her, but would not from any other
want her, send me a check for the money,
ign any kind of an instrument that your
or York may request or wish, and place in
ls, or otherwise as directed. As for you,
ve always had a high opinion. I believe
honest man and a good Christian, and trust
e good friends and do well wherever you
have done me favors, Charles, which I
otten. All well.

Yours, GEORGE F. KELLEY.

as in his possession a certificate given
Mayor of Mobile, stating that his char-
ood, &c., of which the following is a

AYOR'S OFFICE, *Mobile*, June 21, 1848.
of this, Charles W. Trainer, is a free man
is a native of the city of Mobile. He is a
character, honest and trustworthy. This is
persons to permit him to pass and *repass*,
to the Western country and back, as his

JAMES PERRINE,
Acting Mayor of the City of Mobile.

ING, Clerk of the Corporation of Mobile.

signed appeal to the friends of free-
tribute the sum of seven hundred dol-
me Emma Trainer, and restore her to
and child. It is not a common case.
Charles is confident he can support his
ctably. Money may be sent to either
ribers, and it will be acknowledged in
, and such other daily papers as will
reception.

. C. PENNINGTON. Church in Prince-st.
s TAPPAN, No. 48 Beekman-street.
. CULVER, No. 289 Broadway.

HER DEATH AT THE HIPPODROME

nings since, a young French girl em-
he Hippodrome, in going through an
l passage, was so severely injured by
tal burning of her dress, which took
amp used for lighting the passage, that
e died. This is the third fatal acci-
has occurred at the Hippodrome since
, about two months ago; when we
readers to keep clear of it. It should
ed *accident*, however, for the whole ar-
of things at the Hippodrome is rather a
death, and whenever the daily exhibi-
d without any fatal result of the per-
t should be regarded as something re-
and a subject of thankfulness.

ESIGNATION OF PROF. WILSON.

Wilson has carried out his intention
e some time past, by giving notice to
of Directors of the resignation of the
stematic Theology in Union Seminary.
ced, in consequence, that the principal
in that department will be given, for
, by Rev. H. B. Smith, D.D., who will
time continue his lectures on Christian
We have heard Dr. Skinner mentioned
would creditably fill the place made
he resignation of Prof. Wilson.

ANOTHER ROMISH CHURCH.

ner stone of a new Roman Catholic
pected to be laid next Sabbath in Wil-
Archbishop Hughes is to officiate on
e. The church will be situated on the
eonard and Remsen streets, and is to
me of St. Mary.

SUNDAY RAILWAY TRAVEL.

en officially announced that hereafter
rs will be taken on the Sabbath mail
en this city and Boston, and that the
carry the mail itself will not be renewed
panies concerned after the expiration
ent term, which is understood to be

nouncement, we think, shows the power
inion, as well as the fact that public
New England at least, is strongly on the
sanctity of the Sabbath.

ANTI-SLAVERY EXCURSION.

York (City) Anti-Slavery Society, ex-
e American Anti-Slavery Society, will
e approaching Anniversary of Emanci-
e West India Islands, by an excursion,
y next, August 4th, to Flushing, where
eeting will be held in the grove near the
anding. Mr. Garrison has promised to
dress on the occasion, and Mr. Greeley
ung is expected, as well as other able
The friends of the slave in this vicin-
ited to unite in the celebration. A
leaves from the foot of Fulton-street for
9 A.M., returning at 3 and 6 P.M.
its each way.

OF THE CRYSTAL PALACE ON SUNDAY.

estion has been made from several
the Directors open the Crystal Palace
ath as well as on the other days of the
e plea is that clerks and others have no
it the Great Fair on secular days. We
to see that thus far the suggestion
ave met little favor from the public.
tors wish to put their Exhibition on a
the grogeries and circuses and bear-
and it, let them open it on the Sabbath.
ey have both too much good sense and
morality to think seriously of such a

thing. The Exhibition would at once become a most outrageous and intolerable nuisance, if the Sabbath suggestion were to be heeded.

DEATH OF DR. PARK.

Rev. Dr. Park, Assistant Minister of Trinity Church in this city, died on board the steamer Arctic on Tuesday last. He was on his way home from Europe, where he had been traveling for some time, and lived to get within two days' sail of home. His body was preserved for interment, and Bishop Wainwright officiated at the funeral on Tuesday.

QUESTIONS ANSWERED

A correspondent asks for information as to the objects of the Congregational Union, and also as to the subjects on which candidates for license are examined by the New York and Brooklyn Association. As to the first question, we think a pretty satisfactory answer might be gathered from the remarks in our last number on the Union and the Library Association. We will say, however, in addition, that it is the purpose of the Directors of the Union to publish before long a more minute and detailed statement of the plan and purpose of the Union.

As to the second question of our correspondent, we would say that candidates for the ministry are examined by the New York and Brooklyn Association in Biblical History and Criticism, in Doctrinal Theology, in the Greek and Hebrew Languages, in Church Polity, and in Personal Religious Experience.

RELIGIOUS INTELLIGENCE.

SABBATH SCHOOL CELEBRATION.—A highly interesting Sabbath-school celebration came off in the town of Derby, on Wednesday, July 20th. The sun rose in cloudless beauty, and at an early hour the children of the several schools in Birmingham —except the Episcopal—formed a procession, with their teachers, banners, and other emblems, to the depot to meet their young friends of the M. E. Church of Bridgeport, who came in the early train of cars. They numbered 328—the children of Derby 300. At the old up-town church, Derby, they met the Ansonia schools, Congregational and Episcopalian, making one of the happiest *sights* we ever beheld, of laughing eyes, innocent faces, lightsome steps and buoyant hearts. The long line then entered the grove, near the First Congregational church. We counted the number in the procession, and found it nine hundred. There could not have been less than 800 *children* on the ground. After partaking of some refreshments, accompanied by music from the Band, addresses were made by several clergymen and others, interspersed with hymns, music, &c. A recess at noon allowed the party to enjoy a bountiful collation, and at the close of the day the vast crowd dispersed, highly gratified and delighted with the occasion. The following is one of several hymns sung by the schools.

CELEBRATION.

Come join our celebration
With hallowed songs of joy,
And on this bright occasion,
Your sweetest notes employ.
Parents and friends invited,
And teachers now are here:
In purpose all united,
Our youthful hearts to cheer.

Thanks to the God of Heaven,
Kind Guardian of our race—
For all the favors given
Beneath his smiling face.
For health and strength and reason,
And friendship unalloyed,
And every pleasant season
In Sunday-schools enjoyed. T. M. N.

TWENTIETH WARD MISSION SCHOOL.—The Twentieth Ward Mission School, located in Lamartine Hall, corner of Eighth Avenue and Twenty-ninth-street, celebrated its third anniversary, a few days since, by a visit to the American Museum, (in conveyances gratuitously furnished by Messrs. Kipp & Brown, McClelland & Co., of Ninth and Tenth Avenue lines,) by invitation of Mr. Greenwood the Manager, who has twice generously opened the establishment, with its various attractions, to these young children. After the curiosity of their young minds was satisfied, they proceeded to Castle Garden, where they breathed the fresh ocean air from the turrets, and partook of refreshments furnished by some good friends from the hotels. They returned, apparently highly gratified with the entertainments of the day.

The managers would improve this opportunity to direct the attention of the philanthropic to the destitute condition of many of the children under their care, and to the numerous cases of real suffering, unsupplied, that come under their immediate observation. It is a fact, that near one-third of the school, on an average, are kept at home for want of decent apparel; and that several hundreds of children—really deserving objects of charity—many of them vagrants, and deserted—the future vagabonds, felons and assassins of the city—youth of bright faculties and natural promise, whom Christ loves, and for whom he died—from want of funds have been passed over, during the past year, by the visitor, and suffered to remain in the filthy tenements of crime and infamy, the almost certain victims of ruin.

It is the earnest wish of the friends of this mission to render it a permanent agency, and make it, if possible, a link only in a chain of similar operations that shall girt the city; convinced that only comprehensive, united, persevering missionary labor can wipe away the pest-spots that afflict this community. It is proposed, therefore, to establish a church organization, non-sectarian, in connection with the vagrant school, as one best adapted to act directly, and with concentrated force, on the adult masses through the children.

In addition to the church and school, there is a Ward Temperance meeting, which will open on the 1st of September. Nearly one thousand pledges have already been obtained.

The appeal is now confidently made, in view of the facts above stated, to the liberal minded public of this city, to furnish the friends and teachers of this mission with the ability to carry out immediately their benevolent aims and purposes. We feel assured that the generous minded citizens of this opulent city will not suffer any well meant effort of this kind to languish for want of resources. The pecuniary burden of the school has of late fallen solely, and weighed oppressively, on the Superintendent, until nearly all of the small patrimony he possessed is exhausted. We earnestly ask a share of their Christian liberality to aid us in our undertaking.

Subscriptions, cotton or woolen goods, cast-off raiment of all sorts, shoes, remnants of cloth, would be most gratefully received, if forwarded to

JOHN H. EATON, Sup't. of Mission,
143 West Twenty-fifth-street.

THE BURMESE BIBLE.—In view of the recent change in a large section of the Burmese empire, by which three millions of Pagans have gained that priceless boon, freedom to worship God, the periodical paper of the American and Foreign Bible Society for April holds the following language:

"The life-labor of the sainted Judson—the Burmese Bible—the undecaying monument of his Christian fidelity and zeal, now to be presented to the millions for whom it was prepared, is, it is certain, almost from the hour when the successful translator lifted towards heaven the last sheet of the entire Bible, rendered into the Burmese tongue, and exclaimed with manifest exultation, and deep and grateful gratitude to God, 'I have attained it,' that noble labor of his life has been impeded in its circulation. Much of the time it has been under regal proscription, and therefore not permitted to go forth among the people to tell in silent grandeur the tidings of bleeding mercy. But now the scene is changed."—*Macedonian.*

BAPTIST CHURCH AT BRUSSELS.—On Sunday, the 12th inst., the Rev. Henry Dowson, of Bradford, baptized, at Brussels, twenty-three persons, on a profession of faith; in the afternoon of the same day they were received into the church, and on the following day, the pastor and deacons were set apart, by ordination, to their respective offices in the newly-formed church.

ROMANIST INQUIRERS.—In the early part of the present year, the Rev. R. Bickersteth, the rector of St. Giles in-the-Fields, established a class for Roman Catholic inquirers, the result of which has been so far successful that, up to the present time, upwards of thirty persons have publicly abjured the errors of Romanism and joined the Church of England. Two of these persons are now in training to become Scripture readers, and one has given up a situation of considerable emolument to proceed to Ireland as a Scripture reader, and left London in the course of last week to enter upon the scene of his future labors.

MENDI MISSION.—Mr. Brooks wrote from Tissana, March 8th, where he was opening a new station. He represents the chiefs in the neighborhood as favorable. The country was still greatly agitated by war. The Boom, Jong, and Barboo rivers were all closed against travelers or traders, except those connected with the mission, so that the Mendi, Boom, Sherbro, and Kittan tribes were deprived of trade. Mr. Brooks describes a singular association called "The Purrav," formed for the purpose of preventing war. He names a number of tribes which, he says, have joined in a Purraw to open the Boom.

COMMENDABLE.—The Strong-place Baptist church, Brooklyn, was publicly recognized four years ago During this time, more than 150 have been added to the original membership, 66 by letter. On the 27th ult., they raised $20,000 to cancel the mortgage upon their new house of worship. Aside from this, the society have averaged for building and other purposes, $13,000 a year since their organization. Including this sum just raised, $75 000 is the aggregate of their contributions and pledges the past four years, over and above the pastor's salary and expenses of worship.

The Reformed Dutch church of Kinderhook have invited the Rev. Dr. Vermilye, of Clinton, N. Y., to become their pastor.

Rev. Polhemus Van Wyck, formerly of Greenport, N. Y., has received and accepted a call from the Reformed Dutch church at Northumberland, and has entered upon his labors in that field.

Bishop Jackson was installed in Lincoln cathedral on the 21st ult. The most striking part of the service was the greeting of the bishop by the dean and prebendaries, as he stood in his stall, each of them taking his hand and making obeisance, the choir in the meanwhile, accompanied by the organ, chanting the 133d Psalm.

Rev. Robert W. Landis was installed pastor of the Second Presbyterian church in Paterson, N. J., on the 15th inst. Rev. Dr. Fairchild, Secretary of the American and Foreign Christian Union, preached the sermon.

Mr. Francis Hendricks, who has been supplying the Independent Presbyterian church in Dryden, Tompkins county, for the past year, was ordained as an evangelist at Athens, Pa., by the Presbytery of Chemung, on the 28th ult. Sermon by Rev. M. Huggins, of Havanna.

We learn that the Presbyterian church of Hudson have tendered a call to Prof. Wilson, of this city, to become their pastor.

MISSION TO CENTRAL AFRICA.—Rev. J. T. Bowen, Rev. J. H. Lacy, Rev. J. S. Dennard, Baptist missionaries to Central Africa, with their wives, embarked at this port for Lagos, last week. Mr. Bowen delivered an account of the country, the people, and the prospects of the mission, as observed by himself during a residence of about three years.

LEGACIES.—Deacon Benjamin R. Jenkins, who died recently in Maumee City, O., made the following bequests in his will:—"To the American and Foreign Bible Society, $300; to the American Baptist Missionary Union, $500; to the University of Rochester, $1,000; and to the church in Amsterdam, N. Y., in which he was a deacon for years, $500."

CHANGE.—At a meeting of the Presbytery of Mohawk, O. S., at Oneida, June 21st, Rev. R. W. Condit, from the Presbytery of Oswego, N. S., presented letters of dismission and recommendation to the Presbytery of Mohawk. The Presbytery of Vermilye presented similar letters from the Oneida Association. After the usual examination both were received. The First Presbyterian church of Oswego presented letters of dismission and recommendation from the Presbytery of Oswego, and was received under the care of Presbytery of Mohawk.

INDIA.—The college at Benares, India, has been purchased for about three thousand dollars, for the British Baptist Missionary Society. The college is slightly situated in the heart of Hindoo idolatry.

VIRGINIA.—At a meeting of the Virginia Baptist General Association, at Fredericksburg, recently, it was stated that the Baptists proper of the state of Virginia, exclusive of the Free-Will, Anti-Mission, and Christians or Campbellites, embrace 26 associations, 608 churches, 314 ordained ministers, 50 licentiates, 59,926 communicants, and that there was baptized in the year ending June, 1853, about 5,229 new members.

WASHINGTON, July 6.—On Monday last, while Rev. Dr. Smythe, of Charleston, was passing to the Baltimore cars, or rather after he had taken his seat in one of them, he felt a strange sensation, at first attributed to the overpowering heat, but which proved to be a stroke of paralysis. He was immediately removed from the cars, and finally was taken to the house of Rev. Mr. Echard, on New York avenue, where he remains. His family are sent for.

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Rev. William Shadrach has been appointed corresponding secretary of the Baptist Publication Society, in place of Rev. Heman Lincoln, resigned.

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ORDINATION.—Mr. Jasper N. Ball, late of the Union Theological Seminary, N. Y., was ordained on the 30th ult., as a missionary to Armenia. Sermon by Rev. William Goodell, missionary at Constantinople; Charge by Rev. William Clark, district secretary of the A. B. C. F. M.; Fellowship of the churches by the Rev. Isaac G. Bliss, of the Armenian mission. Peculiar interest was attached to the exercises from the fact that one of the old members of the Armenian mission, and one of the youngest were present at the same time, the ordination of a brother destined to the same mission with which they were connected.

A MODEL PARISH.—On the books of the assessors of the Congregational society of West Haverhill is a valuation of property of less than $100,000; and yet that parish has contributed the present year a few dollars short of $6,000, in various ways to support the Gospel. There are several societies, much more able, who may go and do likewise, and run no risk of breaking.

SOUTHERN BAPTIST CONVENTION.—This body met at Baltimore, May 13, and discussed a great variety of projects and enterprises connected with the missionary work, at home and abroad—Honduras, Panama, California, Africa, New Orleans, and the Colored people of the south.

Rev. John Berg submitted a resolution to the effect that British Honduras be occupied at an early period, and that as Rev. J. Hume, of Baltimore, has labored in that field for several years, and translated several books of the Holy Scriptures into the Maya language, which is spoken there by a population of a million, that he be requested by this convention to labor in that field.

The committee on New Orleans recommended the raising of $25,000 to be added to the $15,000 now in the hands of the executors of Mr. Paulding, as a building fund. To accomplish this, it closed with a recommendation to all the pastors throughout the South to take a collection for the fund on the ——— Sabbath in ———, also suggesting Dr. Fuller, of Baltimore, as a suitable person to undertake the enterprise of establishing a Baptist church in New Orleans.

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Messrs. EDITORS:—I have been requested to ask you to publish the inclosed statement of the Central American Education Society. By doing so you will oblige the friends of the cause, and

Yours truly,
WM. A. BOOTH.

July 11.

CENTRAL AMERICAN EDUCATION SOCIETY.

This institution was formed in the year 1818, under the name of the "Presbyterian Education Society." It subsequently became auxiliary to the "American Education Society," and was denominated the "Presbyterian Branch of the American Education Society." In 1831, it was raised to "more than a Branch," and assumed all the responsibilities of the American Education Society out of New England, with power to receive and disburse all donations made to the American Education Society, within the territory assigned to it under the charter of the American Education Society.

In this capacity it has continued to act to the present time, as one of the oldest and most efficient agencies in the important cause of Christian Education.

Suffering severely at the time of the general embarrassment of our benevolent institutions, it endeavored to reduce its expenditures by discontinuing its salaried officers at its central office at New York, conducting its operations by a committee and secretary, whose services were rendered gratuitously.

In this way it has succeeded for several years, and been enabled to meet all applications for aid that have been made upon it; holding its quarterly meetings regularly, and preserving entire and efficient its original organization. And never but in one or two instances has it ever failed to pay *promptly* the instalments due to its beneficiaries.

The Directors of this Society are now happy to find manifested everywhere a renewed interest in the important cause which they have so long and constantly endeavored to serve. The churches are beginning to see and deplore the fact, that ministers of the gospel are not increasing in proportion to the demand for their services. In view of this deficiency, the subject of Christian Education has been brought before several of our ecclesiastical bodies, who have commended it anew to the consideration and support of the Christian public.

The General Assembly of the Presbyterian Church, meeting in Washington in 1852, requested the Presbyteries under its care, and the several Education Societies within its bounds, to take order, and report the results of their action and inquiries.

At the recent session of the General Assembly at Buffalo, reports were received from the Central American Education Society, and several of its branches, presenting the results of their agency and efforts for several years past, and showing their present condition and prospects.

The Philadelphia Education Society, which is kindred and united with the Central, presented a very encouraging report, showing great vigor, and promise of continued success.

From these reports, encouraging as they were, it was evident that something more must be done to supply an adequate ministry for this growing country and the world. These institutions were commended, as they had been by the previous General Assembly, to the confidence and support of the churches, and a committee was raised to secure the united and more efficient action of the Presbyterian communion.

The Directors of the Central Education Society confidently hope that all the churches which have been accustomed to co-operate with them, will renew their efforts and increase their contributions to meet the increasing demand which is made for assistance. They cannot but feel an imperious demand made on them, in Providence, at the present time, for greater exertions to increase the resources and augment, if possible, the influence of this Society.

For this purpose they have unanimously elected the Rev. John N. Lewis as Corresponding Secretary and General Agent, whose entire time is to be devoted to the work of seeking out young men suitable to be educated, and of raising funds for their support.

The importance of the cause; the demand for ministry; the united and spirited action of the Directors; and above all, the known standing and character of the Rev. Mr. Lewis, and his peculiar fitness for the service assigned him, we are sure, cannot fail to secure for this Society the cordial and efficient co-operation and support of the Christian public.

The Western Education Society of New York have also come forward nobly and responded to the action of this Central Board, and they have elected the Rev. Mr. Ingraham as their Secretary and General Agent, who has long been favorably known by the churches of Western New York. The Utica Agency has become re-united with the Western Education Society, and the whole field of Central and Western New York is now assigned to the care of the Rev. Mr. Ingraham.

The Philadelphia Education Society, under the efficient labors of the Rev. Mr. Patton, its Corresponding Secretary, will continue its useful and successful course, and meet all the demands from the wide field that it covers.

The Directors of the Central American Education Society feel happy in reaffirming what was professed, and *pledged*, in 1818, "*that no young man of suitable qualifications for the Christian ministry shall ever be turned aside in his course for want of aid*"—and they would call upon the churches to aid them in redeeming this sacred pledge.

The amount which the rules of the American Education Society allow to be appropriated, they know is inadequate to meet the demands of many of our young men, and it often happens that beneficiaries greatly suffer for the want of more assistance. Hence the Directors of the Central Education Society have it in contemplation to propose to the American Education Society to raise the amount to be allowed annually to each applicant for aid.

It is confidently believed that the cause of education for the ministry will be placed on a basis that shall secure its permanence and its acceptableness to God; and that shall wholly free it from the objections which it has sometimes met, and from those temporary embarrassments which it has so often been called to suffer.

By order of the Directors,

WM. A. BOOTH,
J. B. SHEFFIELD,
JONATHAN P. HUBEY,
THOMAS H. SKINNER, JR.,
CHARLES STARR,
ANSON G. PHELPS, JR.,

Executive Committee.

LITERARY INTELLIGENCE.

NEW ENGLAND THEOLOGY.—The "Doctrinal Book and Tract Society," Boston, of which Rev. Sewall Harding is Secretary, have sent us several of their late publications. Their meritorious object is the republication and general circulation of the standard theological books of New England, going back to the first settlement, and coming down to the present century. We have now—

1. "The Works of Thomas Shepard, first pastor of the First Church at Cambridge," with a memoir of his life and character by Rev. John A. Albro," D.D., the present pastor of the Orthodox Church at Cambridge, and in fact the successor of Shepard. 12mo, 3 vols., pp. 351, 635, 540.

2. Dr. Griffin's "Park-street Lectures" delivered while he was pastor of Park-street Church, Boston, in 1812. 12mo, pp. 316.

3. Spring's Essays. "Essays on the Distinguishing Traits of the Christian character." By Gardiner Spring, D.D. 12mo, pp. 214. This is probably copied from the first or Hopkinsian edition of the essays, and if so, is the more valuable.

RUSSELL.—"Pulpit Elocution"—containing Remarks on Manner, Elements of Elocution for the Pulpit, and Exercises. By William Russell. With an Introduction by Prof. Park and Mr. Kirk. 12mo, pp. 413. The publisher improperly subjected us to a charge of 27 cents for postage on this book, sent by mail. We have had several such cases lately, and intend hereafter not to announce the books of publishers who impose on us in this way.

NATURAL HISTORY.—We have received from the "Regents of the University," at Albany, a "Catalogue of the Cabinet of Natural History of the State of New York; with the Historical and Antiquarian Collections," 8vo. Each class of subjects paged separately.

COLERIDGE.—Vol. VII and last of Harper's "Complete Edition of the Works of Samuel Taylor Coleridge," is embellished with a portrait, and contains the poems. 12mo, pp. 702.

REGENTS' REPORT.—Mr. De Puy sends us the 66th annual report of the "Regents of the University of the State of New York," presented to the Legislature March 1, 1853. pp. 315. Some of our readers doubtless know that there is no such thing in being as "the University of the State of New York," but the corporate body called the "Regents" answer the purpose of a fifth wheel to the educational department of the State Government. Being composed of patriotic and influential citizens, chosen by the Legislature, the Board has also, from time to time, essayed to do sundry acts for the promotion of science and education. The volume before us contains official returns from 12 colleges and 170 academies, leaving 44 academies unreported. The appendix of 80 pages contains reports of meteorological observations at various places.

MONTHLIES.

The "National Magazine," published at the Methodist Book-Room, 200 Mulberry-street, and edited by Rev. Abel Stevens, D.D, commences its August number with a sketch of the illustrious **John Hampden, illustrated by a fine engraved portrait, fac simile of his handwriting, coat of arms,** and a print of the statue which ennobles the new Parliament House. We have also a history of John-street church, the cradle of Methodism in this country; a sketch of Dr. Bacon with portrait, and a large variety of selected articles. It is to be regretted that Mr. Stevens's onerous duties as Secretary of the Methodist Tract Society have rendered it impracticable for him to pay the attention to the Magazine which such a work requires. The services of Rev. J. M. Reid have been secured as assistant editor, and he will have the principal charge of it in future.

The leading article in "Harpers" for August is a very richly illustrated description of Niagara, the engravings selected from more than 100 pictures painted by Frankenstein, as studies towards his panorama of the Falls. Not less attractive are the illustrations to the "Ride with Kit Carson," by Brewerton, across the Plains and among the Rocky Mountains. "Bleak House" appears to be drawing towards a conclusion, by the rapidity with which the author disposes of his personages; and one would think he had found his machinery too complicated to admit of a graceful and natural conclusion, by the necessity he seems to labor under of showing his characters at last to be quite the reverse of what he had so elaborately painted them before.

"Arthur's Home Magazine" is made up and printed cheaply, from the columns of that useful family newspaper, the *Home Gazette*, published at Philadelphia. The Magazine gives 80 pages per month, for $2 a year, or 4 copies for $5. Mr. Arthur is a good writer of tales, always well-principled, and aiming to do good. He describes the common scenes and characters of life quite graphically, and sometimes rises to high dramatic power. Writers, like preachers, are to be esteemed in proportion to the good they do, some by great efforts and great achievements on great occasions, and many by the faithful application and reiteration of common truths for common purposes of life.

COLLEGES AND SEMINARIES.

Centre College, Ky.—Commencement June 29th, with a very brilliant assemblage. President Young preached his baccalaureate sermon the Sabbath preceding, on the Claims of the Bible. Literary addresses by Thomas Brown, Esq., of Shelbyville, and Warren Tunstall, Esq., of St. Louis. Graduating class, 33. The Doctorate in Divinity conferred on Rev. Stuart Robinson, of Baltimore, Rev. Alexander Macklin, of Philadelphia, and Rev. Joseph G. Monfort, of Greensburg, Ia. The Louisville *Presbyterian Herald* gives a list of the exercises of the graduating class, some of which may afford food for thought in our eastern colleges:

An oration by B. H. Charles, of Liberty, Ill., *The Prominent Races of the United States*; an oration by John W. Woodson, Carrolton, Ill., *The Mind's the Standard of the Man*; an oration by J. S. Read Brownsville, Texas, *Country Girls vs. City Girls*; an oration by R. Platte C. Wilson, Platte City, Mo, *Manifest Destiny*; an oration by Charles B. Young, San Jose, California, *Col. Benton, his life and public influence in Congress*; an oration by W. M. Samuel, Liberty, Mo, *American Slavery, its Destiny and Influence, and Adaptation to the Highest Interest of the African Race.* Mr Samuel, if we rightly understood him, spoke of slavery, not only as the *peculiar*, but the *noble* institution of America, and applauded the African slave trade which has been pronounced *piracy* by the civilized world. He made a violent attack on Mrs. Stowe, which will no doubt greatly distress that lady when she hears of it. An oration by Joseph H. Lewis, Huntsville, Ala., *A Nation's Character is the Sum of its Splendid Deeds*; an oration by Joel Miller, San Francisco, California, *Our National Position*; an oration by B. F. Bingham, Woodford county, Ky., *Non-Intervention*; an oration by J. W. Watson, Woodford county, Ark., *Spain, her Proud Past*; a poem by John Johnston, Palmyra, Mo., *Adieu to the Ladies*: an oration by Samuel Newell, Pulaski county, Ky., *Irish Characters*; an oration by Wm.

The Independent.

For the Independent.

"They that wait on the Lord shall renew their strength." Is. xl: 31.

The Earth shall waste, the Sun shall fade,
The stars shall pass away;
But who the Lord his trust hath made,
Though suns and stars in dust be laid,
Shall never know decay.

Though years innumerable fly
As sands upon the shore,
Or clouds that cross the wintry sky,
Or flowers, that in the forests die,
When Spring's soft days are o'er;

The Soul that finds in God delight,
Unshaken eye shall be,
When ruined Nature sinks in night,
And years beyond still urge their flight
'Mid vast Eternity.

On eagles' wings it shall ascend
Along its tireless way,
To worlds unseen, where sorrows end,
And love and knowledge sweetly blend
In everlasting day.

Secure in Jesus, there no sin
Shall ever reach it more;
For all that world is pure within,
And nought may e'er admittance win.
To cloud its radiant shore.

O, Soul of mine! wilt thou arise
And stretch an upward wing;
And thither turn thine ardent eyes
Where, far beyond these fading skies,
Eternal pleasures spring?

YALE COLLEGE. W. S. COLTON.

For the Independent.

"OUR COUNTRY, RIGHT OR WRONG."

BY THE WORKSHOP BARD.

Some say, "Our country, right or wrong;"
But O! let her always be right,
Then her noble arm shall be doubly strong,
In the power of a glorious might.

And the sheen of her stars shall never be dim,
On the glorious "flag of the free;"
And her eagle's wing, like a cherubim,
Be the ægis of Liberty.

"Thrice armed is he, whose cause is just,"
When he strikes for his country's weal,
And stronger is RIGHT, though trod to the dust,
Than a host with bladed steel.

As leaps the bolt from the rifted cloud,
When tempests sweep the sky,
As the flash and the peal fall fiercely loud,
On the ear, and the dazzled eye;

So fall the shafts of outraged right,
On crimes long unforgiven;
They are hurled by an arm of untold might—
The avenging arm of Heaven.

Then, O! may our country never be wrong,
But always true to the right.
Then her noble arm shall be doubly strong,
In the power of a glorious might.

And the sheen of her stars shall never be dim,
On the glorious flag of the free;
And her eagle's wing, like a cherubim,
Be the ægis of Liberty.

ALBANY, O.

For the Independent.

"PARISH SIDE."

The old adage, "there are always two sides to a story," seems at the present day to be more than realized, since several sides have already been presented, and yet the whole story is not told. First appeared "Sunny Side" with its attractive title, and the good Mrs. Edwards was accompanied through her somewhat clouded life as she economized and contrived, "patched and re-patched, turned garments inside out and up side down" in order to present a respectable appearance. The setting sun was indeed gorgeous but on the whole it was a darkened life, with few outward pleasures, save those where her own bright spirit gave the sunshine. Then came the "No. 5" side, a continuation of the same privations and discouragements; an interesting story truly, but one which did not present the ministerial life as a very attractive field of labor. Finally in the horizon slowly rises the "Shady Side," dark, gloomy and repelling, terminating in an accumulation of evils and sorrows that requires no little stretch of the imagination to give it a positive existence. That it was written by a master hand, no one will deny. There is a peculiar charm upon every page that serves to fix the attention and touch the heart, and few will read without emotion scenes like the death of "Carrie Wood," or that last lingering over the little marble pillar in the churchyard at Millville, where the first born sleeps.

But the question will present itself—is this *just?* Is this the general experience of the servants of Christ who are scattered through our beloved New England? It has been objected by the few who dare to breathe an objection to "Uncle Tom's Cabin," that the instances which Mrs Stowe only presents as showing what slavery will *permit*, are taken in other countries as the universal practice—that bare possibilities are there received and lamented over as if they were of daily occurrence;—will not the same objection fall with the greater weight upon "Shady Side?" Can it be that an enlightened, generous, Christian people, will allow such privation and injustice to be perpetrated in their midst, and not interfere? The experience of "Shady Side" is not the experience of all ministers. Even up in the "wilds of Vermont and New Hampshire," the pārsonage is surrounded by comforts and luxuries. The library is well filled; the store-room supplied with far more than the necessaries of life. The salary is sufficient to meet traveling expenses and "calls for benevolence;" and while the people feel they have only done what it was their duty to do, the gratitude of the pastor far exceeds his repining. There are trials and privations in every profession of life; and shall those be endured less patiently for the good of souls and the glory of God than the sacrifices for mere earthly fame or treasure?

On the other hand, there are very many who exercise much self denial themselves, in order to make up their part of the salary. Many a poor seamstress, as she cheerfully contributes her dollar, has never in her whole life tasted the ease and comforts that mark the home of her minister. Many a hard laboring, Christian farmer, as he returns late at night from his weary task finds it difficult to realize the hardships of his pastor, sitting in his easy-chair and dressing-gown in the study, and reading the last "Review." Perplexities and discouragements may at times threaten him, but even in a worldly sense he has pleasures and comforts too.

Let a few more "Shady Sides" cast their gloom over the land, and our theological seminaries will present a Shady Side too. It will be hard to convince men it is their duty to place themselves, or those dear to them, in such scenes of poverty, injustice and starvation. The cause of the poor slave will cease to waken the sympathies of our "cousins over the water;" for they will be overcome with commiseration for the poor, half-starved clergymen in New England—the garden of America; and an appeal far more touching than that of the "Stafford House Ladies" will be sent over to open our eyes to a sense of our injustice. If, as is probably the case, there are parishes who have their portraiture in Olney and Millville, to them we commend "Shady Side." Let it be to them familiar as household words; let the deacons expound it in their evening meetings, and the children commit it to memory for their daily tasks; but let not the impression go abroad over the land, that this is the *unfailing* reward of the minister of Christ. The *sure* reception, awaiting him who is to break the bread of life, the thankless return to him who "bringeth good tidings, who publisheth peace."

ROCHEST.

For the Independent.

MINISTERIAL SUPPORT.

MESSRS. EDITORS:—Many who acknowledge the truth of those articles which have appeared in your paper and others, on the subject of ministerial support, object to them, fearing they may do more harm than good, by discouraging young men who are looking forward to the ministry Your correspondent is a member of a western college, and is looking forward to this object himself. Now I say, that so far as my observation extends, these articles have had quite the contrary effect. Before ever the agitation of this subject commenced, we were perfectly well aware of the difficulties with which those who preach the Gospel have to contend. I know of several ministers in this place and the surrounding country, who are enduring as great hardships, as any of those, described by your correspondents, endure. Some time ago, at one of the public exercises of the Society of Inquiry, connected with this college, one of our students read an essay on the present "Inadequacy of Ministerial Support." His attention was called to the subject by the painful facts which had met *his own eye*. It was in view of all these difficulties, that we gave up the prospect of wealth and ease; and we have not been sorry that we made such a choice Although the prospect of an adequate support looked dark, and we felt that it was wrong for this state of things to continue, yet we were determined to preach the Gospel of our Lord. We were willing, if necessary, to give up all for Christ and his cause.

But since the agitation of this subject commenced, we have felt that a brighter day is dawning; and, although we were determined to go on, regardless of the difficulties which might beset our path, we are more encouraged to put forth all our efforts to prepare for this great work. We are grateful to those men who, without any personal interest, have made such efforts to awaken the attention of the churches to this subject. STUDENT.

For the Independent.

A SUNBEAM ON THE "SHADY SIDE."

"To —— Bank—Pay to ——, or to his order, Fifty Dollars.

The above, with the blanks filled, and with the responsible signature of a mercantile firm in a goodly city, your own or some other "city of merchants," was recently received by a country pastor, from one who had been for several years his parishioner, and who "feels that it will be his highest pleasure if he may be permitted to cause a single sunbeam to dart across the 'SHADY SIDE' of his former pastor." The particular object of the benefit is further indicated in the note accompanying it. "Can you not, my dear sir, tear yourself away for a little from your severe labors, and recruit your wasted strength, so that you may be spared yet a long time to your own dear family, and also be able to continue your usefulness in the kingdom of Christ?"

The above is a recent veritable incident in the life of a country pastor.

The receiver's most hearty thanks to the giver. The blessing of many come on him. And if it be "more blessed to give than to receive," then double thanksgiving to Him who "giveth to all liberally and upbraideth not."

Nor will it be amiss to add as a note of cheer to the author of "Shady Side," that it would not be difficult to trace this incident as, in part at least, "fruit abounding to her account."

For the Independent.

"SHADY SIDE."—"MY EXPERIENCE."

"THE GOLDEN MEAN, OR WHERE DOES THE TRUTH LIE."—"THAT FARMER."

MESSRS. EDITORS:—Articles have recently appeared in your excellent paper under the above titles. In three of these articles allusion has been made to one who has been in the ministry, but is now engaged in farming. "That Farmer" himself would like to say a few words to your readers concerning the subject matter of each of these articles, so soon as the busy season of haying shall be past. Meanwhile let not too much be made of my humble and singular example, either for or against the supposed interest of the ministry, or for the disparagement of many noble-minded Christians on the one hand, and the buttering up of a few strangely inconsistent professors on the other hand.

Shall I be permitted to speak, not in self-defense, but *for* the bleeding cause of Christ.

Yours, *S.

For the Independent.

ONE OF THE SHEPHERDS.

An article in your paper, some months since, headed "White Cravats," reminded me of an incident in my early life, when I was at my first boarding-school. There was a strong religious interest among the girls, and I too was deeply impressed. Our teacher had given us daily faithful and pleasant religious instruction, and now the good seed sown seemed ready to spring up The teacher, watchful of our state of feeling, had called us together for several evenings to read and pray with us. Our emotions daily grew deeper. Seeing this she called to her aid the Rev. Dr. ——, the pastor, whose church we attended. We assembled that evening in the school-room to meet him, waiting eagerly for the words of Eternal Life. He entered,—a tall, thin, grave man, with a sharp pointed face, and bony, angular figure, bowed to the company, said "Good evening, young ladies," and then took the chair that was placed for him. Hitching it forward a little, he gently tipped it back against our school book-case, leaned himself against the back-work with one long, thin leg perched upon the chair-round, and the other dangling before. This position being solemnly secured, he commenced his address. Though I can at this distance of time distinctly see him in this attitude, I cannot remember a word he said. I only know that it was a stern, formal statement, of the necessity of repentance, and the punishment of the wicked, all forming a bare skeleton of Christian doctrine. It was as to the winning religion of Christ, what his thin, bony, angular figure, and cold, harsh, rigid features were to the perfected beauty of the human face and form. I never knew why his words had such an effect upon me. He had the reputation of being a very good man, and I respected him as such. Yet as he spoke, my serious emotions seemed gradually to die within me, as the cold, icy drops, might stiffen around a young plant and kill it. The only distinct thought that I remember was, "That man cannot believe what he says, or he would never loll back so comfortably, and then talk to us young girls in such a cold heartless way." He prayed with us and left us. The next day it was evident that the tone of the school was changed. There were no more subdued, thoughtful faces,—no more prayer meetings. My teacher had written me several notes during the past few days. To one received the day after Dr. ——'s visit, I wrote respectfully in reply, that I was no longer interested in religious subjects. His presence had proved a perfect spiritual "fire annihilator." The girls suddenly regained their former levity and carelessness The flame of devotion just lighting in my heart was extinguished; nor was it till long years after that the deadened embers could be again rekindled.

It was not till I had wandered long, and sin and its consequent suffering had stamped their deep life-lasting prints on my soul,—sins and sufferings which might all have been spared, had I then had the hand of a gentle shepherd to lead me to the fold. A LADY READER.

For the Independent.

HIPPODROMES.

MESSRS. EDITORS.—It has been asked a thousand times, What's in a name? I reply, much, almost every way. Traveling *circuses*, we know, have been common in our country for years. Their character, however, is too well known at the present day for them to meet with the countenance of the good. It has been known and felt that their influence has been baneful as they have dragged themselves along from one place to another through the land, leaving the slime of their corruption behind to infect and poison the minds of the young and the thoughtless. Nor has their corrupting influence been confined simply to these. Wherever they have made a stop, there the very atmosphere which is breathed by all, seemed to have been polluted, and thus all were made to suffer. The word *circus*, therefore, has lost, in a great degree, its enchantment, and the business of circus-riding is held in low repute. But how easy to evade this difficulty.

A high-sounding word from the Greek has been sought out and applied as a name, to that which is only a *circus*, and which certainly is in no respect more worthy of the patronage of good people. And yet it was stated in some of the secular papers at the time, that during the May anniversaries in New York, many *white cravats* were seen within that vast area, in the city, which is enclosed by a wall of brick and mortar, and significantly styled, "The Hippodrome." The Boston papers—the secular press, I mean—speak highly of the Hippodrome there, and advise all to avail themselves of the opportunity to see the wondrous performances therein exhibited. And it is said that many, if not a great part of the respectable portion of the city, have visited it. Thus, starting in the cities under a new name, and securing the metropolitan press in its favor, and so meeting with unwonted success, it now begins under this facetious title to set back into the country. A SUBSCRIBER.

ANDOVER, July 12th, 1853.

* Clergymen generally wear white cravats in the pulpit; but a clergyman going to the Hippodrome, would be likely to wear something different. A white cravat in such a place is quite as likely to be found on a pickpocket as on any more respectable personage. And after all, the statement "in the secular papers" about white cravats at the Hippodrome in anniversary-week, is probably only a trick of the art of advertising.—EDS.

CHILDREN'S DEPARTMENT.

"I DON'T LEARN AT CHURCH."

The superintendent of a Sunday-school asked a little girl why she did not stay to "church." Her answer was, "I learn in the Sunday-school; I don't learn in church." When I heard this answer I thought of two things; one was, that part of the fault rested on ministers—children do not "learn at church" because they are not interested in what is said, or cannot understand it. But I must preach a sermon to the ministers some other time from the text found in Habakkuk 2:2. At the present time I intend to speak to the children and show them that they may "learn at church," if they try.

Have you ever stood by the water-trough in the barn yard and watched the cattle drinking; how they enjoy the cooling draught of water, swallowing it by the pailful? Now look a little closer and you will see a tiny fly has alighted just on the margin and is sipping its drink—not more perhaps than would wet the point of a pin. Don't you think that the fly enjoys the little it drinks as well as the horse or the ox does the much? It is equally delicious to both.

So it may be with you in hearing the Gospel preached—in joining with the people of God when they meet to worship him. Perhaps you cannot understand all the sermon; you cannot drink it in as that good deacon does who sits intently listening to every word; yet you may understand some part, and, if you love it, what you do understand will be as pleasant and profitable as the whole will be to others who are older and more advanced than you. Try, next Sunday; listen when the minister gives out his text, find it in the Bible, read it carefully, and then pay attention to the sermon, and I am sure you will hear something that will do you good—will make you better, if you mind it. You will "learn in church."

There are other parts of the service that you can enter into more easily, perhaps, than the sermon. When they sing, find the hymn, follow the minister as he reads it; then join, if you can, in singing it, not with your voice only but with the heart—praising God with the voice and the understanding also. How many sweet psalms and hymns are sung in church! Now you can surely enjoy your part of them, and then I know you will "learn" something "in church."

Then, again, there is the prayer; have you never heard your minister pray so that you could understand him? Oh, yes; I know you have. Remember then that he prays for you—not for himself alone; and when you close your eyes and bow your head in prayer, you should feel that you are speaking to God. Yes, you may pray—for

"Prayer is the simplest form of speech
That infant lips can try."

And even if you pray in your heart without speaking, God will know your thoughts and answer your prayer, and then I am sure you will "learn in church," and will be ready to say,

"How sweet to be allowed to pray!"

But there is something else you may learn in church, and to point that out I will relate an anecdote:—The minister of a very rich church, where they had enough money coming in every year to pay pastor, sexton, and every other expense, was once asked why they took up a collection every Sunday in the church, when they did not need the money for themselves. What do you think he said? "It is true," he answered, "we have enough for ourselves, but we can find many churches that have not, and beside that, *we wish our children to learn to be liberal.*"

Yes, children, you may learn to give regularly, as God gives to you; that when you grow up, as well as now, you may know how much more blessed it is to give than to receive.

So, after all, you see that if you try, you may "learn" not only in Sunday-school but "in church" also. ALPHA.

SELECTIONS.

From the California Christian Advocate.

What do you think of it?

Tuesday, April 12, I assisted in burying the body of Mr.——. But few came to see the last of him. Some stood in the house, some out of doors, during singing, prayer, and remarks. All seemed not much concerned. I observed a few eyes looking moist, but no tears fell, and I heard no one cry—no one? only one, I should say. That was the Spanish woman—not his wife—with whom he lived. She set up such an awful scream, and such howling when we started out of the house with the coffin, as I never heard before. Every one else seemed to be saying to himself, "Come, let us bury him quickly, for I have'nt time to wait any longer." Do you ask the reason of this hurry and carelessness? I answer, it is found in the fact that his life was burdened with impiety, his companions were the intemperate and the lecherous, and of consequence he made no friends who cared about death or the dead.

He had been six years in this country. He has now, it seems, brothers and sisters, and a father if not a mother living. It is reported that he has also a family in the Atlantic States. Like many others in this land, he turned from a voice that spoke with the might of Omnipotence. "My son, give me thy heart;" and he lowered himself that he might drink the rum-cup, and hear the voice of the "strange woman." It is said that, at one place in this country, he murdered two men and ran off, and that he since stabbed another man. He became proprietor of a house of—I know not what to call it—if I say *ill fame*, I shall use a word entirely too tame and too respectable to express the proper idea. The temptations of that house led to all that is mean and degrading. Still he would have been, glad to die the death of the righteous. But a vicious life results in a miserable death—When asked if he was prepared to die, he answered "no." It was almost time to make his coffin and shroud; death was at the door—just the Spirit of Christ." A site had been selected for a chapel and mission dwelling-house, in a Chinese part of San Francisco.

YOUTHFUL LIBERALITY.—The children of the Sabbath-school in connection with the Ninth Presbyterian church, in this city, having heard with deep interest, an address from the Rev. Dr. Baird, on behalf of the Waldensian church—manifested their appreciation of the faithful testimony of that branch of the church of Christ, and their interest in the sustentation of the truth, by contributing the liberal donation of $124.67 to aid in the good work.—*Presbyterian Banner.*

Five Roman Catholic Priests in Bohemia have become Protestants within a few months.

The Thirst for Wealth.

How wise is the prayer of Agur! And how few there are who imbibe its spirit, and discern the perils of riches! Insensibly the desire of wealth grows upon us, and while our convictions are all the other way, we find our hearts clinging to the world's possessions as to their best good, and our hands are busily engaged in performing what the heart, wrapped in the love of the world, designs.

Our thoughts have been led into this channel by the account which the newspapers bring us, of the death of a very wealthy man—a person whose income was $36 000 per annum, or three thousand dollars per month, of which he was in the regular receipt. We know nothing of his previous life, or of the mode in which he acquired his property, but as he is said to have been a returned Californian, it is to be presumed that he was one of the few who amassed immense fortunes in that country. His immense wealth caused the dethronement of his reason, and having just purchased and fitted up a house in New York, in palatial style, he committed suicide by throwing himself under the wheels of a locomotive. The whole train passed over him, and he was almost literally ground to atoms.

Here, then, is an evidence how little wealth the most unbounded can do in conferring happiness. Thousands who read this account will only express their surprise, and declare that wealth could not thus have prostrated them But none can tell what effect unexpected prosperity, or unlooked for adversity, would have upon their mind and characters. The only One who knows all our hearts can decide what is best for us; and many a man lives on against his wishes, in comparative poverty and obscurity, to whom prosperity might prove a trial greater than he would be able to bear.

The desire for wealth, "covetousness, which is idolatry," is one of the most dangerous and deadening influences which can affect our Christian life. It cools our charity, and dampens our zeal It closes our hearts against the appeals which must constantly be made to us, while the world is still unconverted, and there are any spots in foreign lands unvisited by the messengers of the Cross, or in our own, unprovided with the stated ministrations of the Gospel. If all that is unwisely hoarded, and all that is worse than foolishly expended, could be turned to the great object of evangelising the world; if men were more intent upon building up the kingdom of Christ, and less devoted to their own selfishness and pleasures, how different would be the report from the ends of the earth—and how would ignorance, vice, and suffering diminish in our midst.—*Episcopal Recorder.*

Let no Man Despise You.

Paul, in his letters of instructions to Titus, says: "Let no man despise thee." He does not say, let no man hate thee, or persecute thee, for it was to be presumed, that the more bold and faithful his ministry, the more likely he would be to exasperate sinners, and stir up the spirit of persecution. To be despised is quite another thing. It implies some defect or wrong-doing on the part of him who becomes the object of the feeling; and hence the language of Paul is a caution to Titus to do nothing which would justly expose him to the contempt of men. Every minister, and indeed every Christian, may apply the caution to himself. However the world may hate, and revile, and oppress them, let them never become the objects of its deserved contempt by any occasional or habitual inconsistency. They profess to aim at a high standard of character; and if, in any conspicuous degree, they fail to reach it, their crafty and vigilant enemies will not fail to detect it, and contemn them accordingly.

Paul was a model for ministers. He was habitually circumspect, under a deep conviction that the gospel which he preached might be misrepresented and injured by its friends, if he failed to illustrate it in their lives as a system of practical godliness He even denied himself in things lawful, lest an occasion might be given to enemies to reproach the cause which was dear to his heart. No one, observant of his strict consistency, could *despise* him, however they might abhor him; neither could they, by occasion of his short comings, justly charge him with the proclaimed. The world actually pays a reluctant compliment to the religion of Jesus, when they pry into the inconsistencies of its professors, and triumphantly charge them to their account Ah, if Christians were always what they should be, how resplendently would the truth shine! Each believer would be a light in the world, not only displaying Christ, but vindicating the honesty and sincerity of his own professions.—*Presb.*

ICE IN CHOLERA MORBUS.—Dr. J. E. Snodgrass, of New-York, makes the following statement in the Tribune: "The remedy for cholera-morbus is ice. Not 'ice-water,' nor even ice taken into the mouth, to melt and find its way into the stomach as water, but crushed ice swallowed, or ice pills, if you please. The primary seat of this disease is the stomach. There is the intense thirst and disagreeable bitterness characteristic. The cholera morbus originate, although experienced in the mouth. There the ice should be applied, with the view to absorbing the morbid excess of caloric or heat. Iced water by its greater bulk distresses the stomach, while the ice itself, applied directly to the part affected, swallowed in small pieces, and allowed to trickle down, relieves it almost certainly. Persons taking calomel pills, (as I have called them, to indicate that the secret of the remedy proposed lies in the form and mode of its administration rather than in the remedy itself, which is really nothing new,) are sometimes alarmed by the 'shock' experienced in the stomach. This is produced by the rapid change of heat which ice is therefore no-thing to be alarmed at, but is on the contrary favorable. There need be no fear. Let the ice be taken freely, and it will scarcely ever fail to give relief, without the aid of any other medicine whatever."

At a meeting held at Leicester, on behalf of the Baptist Missionary Society, Rev. J. Davis related the following anecdote respecting the Duke of Wellington:—"A clergyman was appointed to go to India in connection with a Missionary. He did not appear that he loged the Gospel for the souls of men. Being in conversation with the Duke of Wellington, he said, 'I am going out to India, and do not see that it will be of much use to preach the Gospel to those poor Hindoos; what can they know about it?' His Grace looked sternly at him, and said, 'You will please to mind your marching orders.' What do you mean, Duke?' said the clergyman. 'Does not your Great Captain say,' replied his Grace. 'Go ye into all the world, and preach the Gospel to every creature? You have nothing to do with the result; you are to do as you are bid.'"

MINNESOTA.—Rev. E. D. Neill, of St. Paul, has resigned the office of superintendent of Common Schools. In a published letter to a Roman Catholic citizen who had addressed him in a candid manner on the subject of Catholic schools, Bible in schools, &c., Mr. N. says:

"In Minnesota, as far as I am acquainted, there has always been a readiness to employ teachers who had the moral character and ability to teach a common school, without reference to the fact whether they had or had not denominational preferences. In the district where I reside, the tax, last year, for the hire of teachers, amounted to about $650, and though I have not the list now before me, I do not think that more than $65 was collected from those who would send to a Roman Catholic school.

"If honest men will calmly look at the school question, and in each other's faces, I believe that the difficulties that have arisen can be satisfactorily adjusted. The suggestion of your letter, in relation to the employment of a proportion of teachers that are Catholics, and having steps taken to prevent both Catholics and Protestants from inculcating any teachings that may be objectionable to either side,—I have no doubt will meet with the hearty concurrence of the people of the larger towns."

CHINESE IN CALIFORNIA.—The Rev. W. Speer writes on the 29th of April, that the attendance at worship is increasing. A Chinese prayer-meeting had been commenced, and at one of the meetings two Presbyterian Chinese brethren from the mines were present. They had been admitted to the church at a mission station in China, and appeared to be consistent Christians. They faithfully observe the Sabbath, which is sadly profaned by most others. They say that from ten to twenty of their countrymen at the mines keep the Sabbath with them. Their prayers are spoken of by Mr. Speer as "humble, sincere, fervent, copious, and full of the Spirit of Christ." A site had been selected for a chapel and mission dwelling-house, in a Chinese part of San Francisco.

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Five Roman Catholic Priests in Bohemia have become Protestants within a few months.

A WELL-ORGANIZED CONGREGATION.—A sermon has lately been published by Rev. G. T. Bedell, pastor of the Church of Ascension in this city, which strikingly illustrates the benefits of thorough organization in promoting the prosperity of a parish. He says:

"Every sitting in the church is occupied. Our parochial system is in full and successful operation. The Sunday-schools and Bible-classes are well attended, and faithfully instructed. The infant school is under admirable discipline, and crowded. The rector's class in the catechism is larger, more attentive, and more proficient than ever. The weekly lectures during the winter, and the services of Lent, have been attended with more than usual interest. The Ladies' Society for aiding the Industrious Poor has never been more successful, either in combining its members, or accomplishing its beneficent results. The Crutch, a society for aiding feeble churches, conducted entirely by the young ladies of the parish, has terminated its eighth session, having this year sent twelve boxes of fancy articles abroad, valued at more than $700. Our Juvenile Missionary Society, among the scholars, has contributed as largely as ever to the great cause of missions; giving nine E. G. S. Sunday-school libraries to destitute places, valued at $90, and $87, to the general treasury. Our Auxiliary Bible Societies have made their usual efforts; and something has been done for the American Tract Society's system of colporteurage. Our system of annual collections, by which we meet the various calls of Diocesan and general charities, has been very efficient."

After mentioning the gift of $3.000 for the theological seminary of Virginia, and other public charities amounting to $9,875, and the constant outpouring of the Spirit, and the numbers that have been led to seek the Savior, he adds,—

"The past year has also been signalized by an act of parochial honesty which has greatly relieved my mind, and satisfied your Vestry. Since 1843, the parish has been encumbered with a debt of $20,000. By your right appreciation of duty, and by a successful sale of property, this debt has now been entirely extinguished; and the Vestry have also been enabled to pay part of the purchase-money for the parsonage; so that at any future time the gift of $8,000 will make that desirable property your own."

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New York, January, 1853.

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